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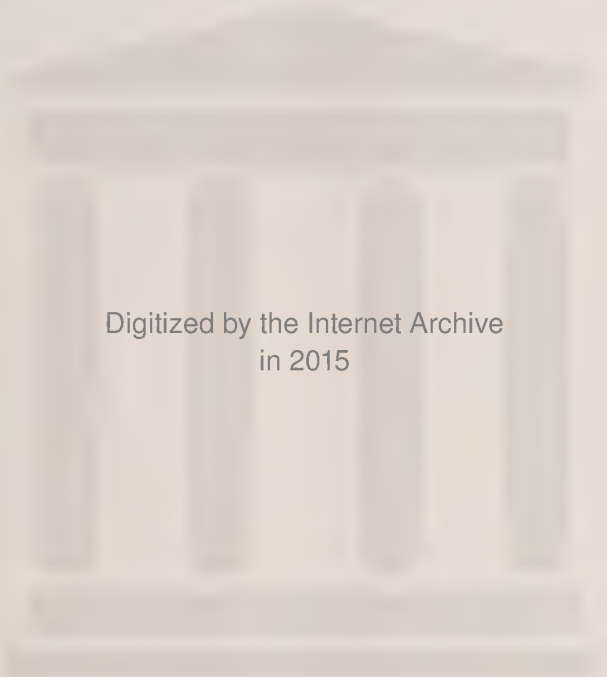
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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN.

VOL. X. AUGUST, 1895. No. 8.

CHRIST has opened the school of prayer specially to train intercessors for the great work of bringing down, by their faith and prayer, the blessings of his work and love on the world around.—*Andrew Murray.*

LET us note the requests for our intercessions this month.

From Mrs. Underwood: We need God's Holy Spirit, faith to claim the blessing, more spirituality in our own lives, and the prayer of faith.

From Miss Doty: That the afflicted mother may find Christ.

For our missionaries in Korea each day.

From Mrs. Fitch: For the work at Quezaltenango.

From Northern New York: For the fall meeting at Gloversville.

From San Francisco: For house to house visitation.

From Mrs. Nevius: That she may have the conscious presence of the Holy Spirit, and for Miss Bainbridge in her labor of love.

"Ask, and it shall be given you."

"WHOSO offereth praise glorifieth me."

Praise for peace in Korea, life and health of our missionaries, work so slightly interrupted, for work resumed at the hospital in Seoul, for the good offices of Dr. Allen and our American Minister, and for the steadfastness of Pyen Yang Christians and for the open doors in that province.

REVIVALS.—In Natal, the capital of the State of Rio Grande del Norte, "the gospel is the talk of the town." We rejoice with our friends of the Southern Presbyterian Church in this great blessing.

UGANDA.—The Holy Spirit is being wonderfully poured out, not only upon the missionaries, but upon the African Christians.

ROGERSVILLE, TENN.—A "Summer Conference for Young Women" has just closed its session, the first of the kind ever held in the South.

CHRISTIAN ENDEAVOR.—A friend on her way to attend the Presbyterian rally writes in a private letter: "The whole country is astir now. As we passed through Springfield yesterday the station was beautifully decorated in maroon and white cloth. First, in large letters, was 'Welcome to Massachusetts,' then the shield with 'Boston, '95,' and beyond that the motto 'For Christ and the Church' in large letters that all could see. I was greatly impressed by it. It was for the benefit of persons passing in the cars and I felt it was a great testimony to our Christian religion."

The greatest of the July conventions has closed as we go to press. Before this magazine reaches its readers the grand speeches will have been digested and the glowing descriptions of all that Boston did and saw will have been conned. We have no time or space to record either. But the afterthoughts—the blessing that remains and cannot be told while the air is aflutter with the young passers-by—we hope to gather up for the inspiration of coming days of endeavor.

ENDEAVOR COLORS. — England carries back the banner for absolute gain in number of societies, and Assiniboia for proportionate gain. Pennsylvania still leads among our States in the grand total of numbers enrolled, while we Presbyterians keep the denominational lead. The "Umbrella of State" sent from China belongs to the District of Columbia, being the award for the largest proportionate giving.

There are to-day individual Endeavorers in every nation and clime. There are societies in every country save five—Italy, Russia, Iceland, Sweden and Greece. "Christ expects" these five countries to yield a harvest of Endeavor societies.

MRS. DAVID STUART of Hangchow, China, (Southern Presbyterian Mission), who is stopping in the city, favored us with a call. She inquired the time of our missionary prayer-meeting. The daily noon hour of prayer for Christian workers is kept by that mission.

MRS. NEVIUS kindly allows us to share with her many friends through WOMAN'S WORK, the following words of farewell. The message will find a loving response in every heart:

"The past year has been to me one full of blessings and many most marked providences. I was so ill after my husband's death, and for many months afterward, that it seemed very doubtful that I should live, and still more so that I could ever complete the work which, at the urgent request of many friends, I had undertaken—that of writing my husband's memoir. Yet the beneficial effect of the change to this most healthful climate, with the lovely scenery, the orchards, orange, lemon and olive groves, magnificent trees, marvelous flowers, and more than all this, the kindness of friends, have restored my health so that it is better now than it has been for many many years. I was able to work steadily until I had completed the memoir, which has now been for months in the hands of the publisher (Revell of Chicago), and will be issued by him in the course of a few weeks. This work being done, I am impatient to return to my home in China. The light and brightness of that home is gone forever, yet I shall feel nearer my husband there than here; and I shall certainly be just as near Heaven. The special task which awaits me is writing in Chinese my husband's life. This has been promised to the native Christians, who are most desirous to have it. Yet it is a very difficult work and unless God gives me great wisdom and His direction, I know I cannot do it successfully. May I ask that earnest prayers may be offered for me, that in this time of loneliness and need I may have the conscious presence of the Comforter, and that by reason of His constant abiding, the way before me, be it long or short, may not be dark and dreary; that I may be able to do some good service for Christ in China, and that the joy of the Lord may be my strength.

"My cousin, Miss Bainbridge, who has been with me since 1882, is to return with me. Though not a missionary, she helps me in missionary work in many ways, and her companionship is the greatest comfort. We had hoped to go in the 'Gaelic' on the twenty-third of this month, but business connected with my book is detaining us, so that we cannot sail until August 3d, when we expect to leave in the 'City of Peking.'"—*Mrs. John L. Nevius.*

GOOD NEWS FROM AFRICA.—Mrs. Roberts writes: "I am able to tell you we are all well at Batanga. Miss Babe, Miss Nassau and little Harry Gault have been slightly ill since Dr. Laffin went away, but are now quite well." Dr. Laffin's training has not been lost on his four boys. They are now great helpers in the hospital work.

MRS. OGDEN expects to sail for Africa by the first of October. She kindly sends word to us, that she will gladly take care of any package friends of the Gaboon and Corisco missionaries would like to send to them. Her address is 669 Laurel Ave., St. Paul, Minnesota, care of Mrs. T. Spencer.

A NOTE from Mrs. Peoples tells of God's sustaining love in her loneliness. She writes: "I am gaining steadily. Dr. Peoples and I are good for twenty useful years in Muang Nan, and we will live them." Her soul is "all on fire" to help the Board with this awful debt.

FROM Mrs. Boyce, of Salitilo, Mexico, we hear that the new church was dedicated April twenty-first. Three enthusiastic services were held, in which pastors of other denominations took part. A large offering was received, of which ten dollars was given by a Christian Chinaman of the M. E. Church South. Ten adults were received on confession of their faith "Our people made a splendid effort toward building the church."

BISHOP COLEMAN suggests through the *Churchman*, that the income tax from which the country has recently been relieved, be given for religious purposes. What if Presbyterian income taxes were paid toward the debt of the Board?

CHINA.—There are no cities, towns or villages in China without opium dens. How long will it be before we can say there are none without the Bible?

MRS. HENRY JESSUP has kindly left with us a box of Syrian curios containing a set of swaddling clothes and models of household implements. Some of them illustrate passages of Scripture and all of them are like those in common use in Syria to-day. They were made by a missionary society in Abeih, Mt. Lebanon, conducted by Miss Emily Bird and composed of poor Syrian women who give their work to raise money for benevolent purposes. If there are friends who would like to own duplicates, they can be ordered from the society through Miss Bird. We thank Mrs. Jessup for this helpful gift to the auxiliaries.

OUR MISSIONARIES IN KOREA,

AND POST OFFICE ADDRESSES.

Miss Victoria C. Arbuckle, Seoul.	Mrs. S. F. Moore, Seoul.	Mrs. J. E. Adams, Fusan.
Mrs. Oliver R. Avison, "	Miss Ellen Strong, "	Mrs. W. M. Baird, "
Miss Susan A Doty, "	Mrs Horace G. Underwood, "	Mrs. Chas. H. Irvin, "
Mrs. D. L. Gifford, "	Mrs. C. C. Vinton, "	Mrs. Jas. S. Gale, Gensan.
Miss Anna P. Jacobson, "	Dr. Georgiana E. Whiting "	Mrs. W. L. Swallen, "
Mrs. Frederick S. Miller, "	Mrs. Graham Lee, Pyeng Yang.	

WORK IN SEOUL.

THERE is a bright and a dark side to our work and life in Korea. If we show you too much of the dark, you will think the prospect is all discouraging. If we show only the bright, you will not realize how much your prayers and co-operation are needed.

There has been during the year a good deal of scattering and several changes in our mission. First Miss Doty and Miss Davis, then the girls' school, with Miss Strong in charge, and Mr. and Mrs. Lee and Mrs. Webb have moved to distant parts of the city, and later Dr. and Mrs. Avison and Miss Arbuckle moved to the government hospital, more than a mile from here. It was a wise step, for nearly all the new comers as they arrived have settled down around the homes of those who came here first. Centers of work were left untouched in this great city of Seoul.

The "Foreign Settlement," as it is called, is right in the midst of Koreans, with Korean homes all around, and less than five minutes' walk will bring us into neighborhoods where the name of Christ has never been heard. There is still more work than all of us can accomplish right here. But there is no doubt that a knowledge of the truth is more widely spread by means of isolated stations.

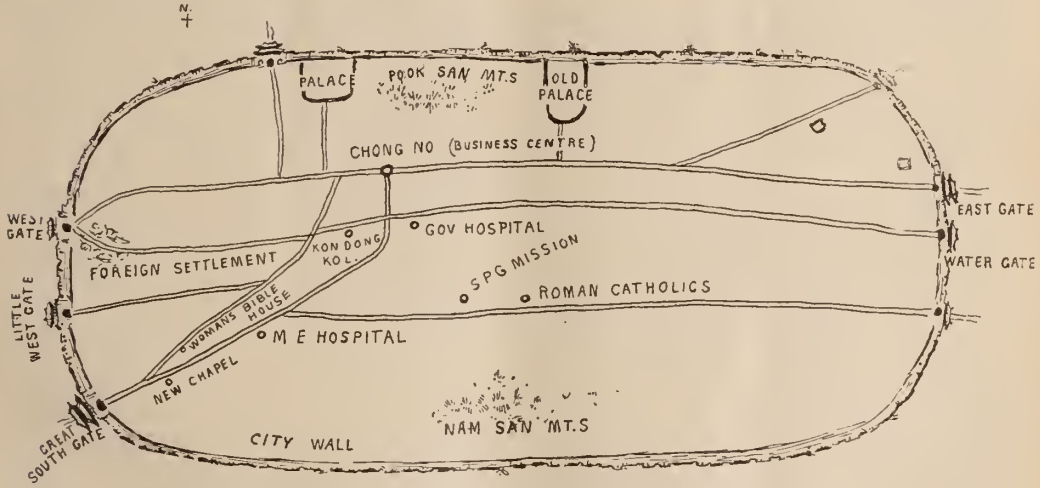
We have received an important addition to our forces in Dr. Whiting and Miss Jacobson, who are stationed with Dr. and Mrs. Avison at the hospital, and in Mr. and Mrs. Bell, of the Southern Presbyterian Mission, who for the present are living near us in Chong Dong, but expect eventually to make their home in an outstation.

As far as the government is concerned, and the attitude of the people in this city toward Christian work, the prospect has never been more promising than now. We are looked upon with friendship and favor. The influence of the Japanese and those influential Koreans who have just returned from exile is all in favor of foreigners, and especially of Americans. It is the popular and fashionable thing to copy Americans. Never have our meetings been more crowded, never have Koreans of both high and low classes sought our society and friendship as now.

Dr. Avison and myself have been frequently called to the palace and have been treated with marked kindness by the royal family.

Others in the highest offices have shown in a variety of ways their desire to be on friendliest terms.

In the country the Tinghaks are still



A DIAGRAM OF SEOUL.

abroad and are usually haters of everything foreign, but a good government and a firm hand would soon still all those disturbances. The poor country people are terribly oppressed by bad and rapacious magistrates, and rise in rebellion, joined by all the desperadoes for miles around.

Mr. McKenzie, of the Southern Presbyterian Mission, who has been living five months alone in the interior in a very hotbed of Tinghaks, has succeeded in winning over the leader to Christianity, who made his people lay down their arms and make peace with the magistrate. He has come up to Seoul to sue for pardon.

Here in the city, as I have said, our street chapels and regular services are crowded, overcrowded, with attentive and respectful listeners.

The ladies who live in the more distant parts of the city, where foreigners are as great a curiosity as a whole menagerie of wild animals in a country village at home, are deluged with a constant stream of women, from twenty to forty, and more, every day.

Miss Doty tells me that an encouraging feature of this work is that fully one-third of those who come now are women who have been there before, and return, not from curiosity, but to hear more of the good news.

At the government hospital the number of patients is constantly increasing. Yesterday Dr. Avison treated forty-two men in the dispensary and Dr. Whiting twenty-two women. The house which was built near our Shelter hospital for religious services is crowded every Sunday and Wednesday to suffication, and the people gather all round the door and windows unable to get in. During the past two months I have met and talked with about one hundred and fifty women.

My lameness and ill health for the past year have curtailed my work, making it out of the question for me to do much in the winter. But now that the weather is mild and I am so much better I am rejoicing in the ability to take up the work again. I am called quite often to the homes of sick women who cannot visit a dispensary, either on account of their high caste or their youth. I always rejoice in these calls, for it means a new home and usually a whole neighborhood opened up to a little gospel light, for many women of the neighborhood flock in to see the foreign lady when one is called to one of these homes.

There is, however, a dark side, a very dark side, to the work. If we look away from Jesus for a moment the case seems hopeless. Though crowds come to hear, comparatively few are converted, and among those even who profess Christianity there seems such coldness and almost indifference. We are reminded of those early Christians who told Paul they had not so much as heard whether there be any Holy Ghost.

We need the power of the spirit! Oh, how we feel that need when talking to these people, who have no conception of the nature of God, or of the heinousness of sin; who have the vaguest ideas of a hereafter, or of anything beyond food and clothes for now and here. When we talk to them of a holy God, and of the hatefulness of sin, they listen and smile as if it were an idle tale. If we speak with tears and great earnestness they consider us with much curiosity as strange half crazed foreigners. If we tell them Jesus has come to save them from sin and hell they don't at all appreciate the need of being saved from either. I can see how it was that our Lord used such strong terms and preached the worm that dieth not, the weeping and gnashing of teeth. Childish and ignorant people have no conception of mental tortures of remorse and despair. Hell fire and everlasting torment are the only things that touch their fears. Nor do they seem to be much affected by the story of a Saviour's love. The two methods which I have thus far found most successful in awakening the interest of the women are, first, the picture of Heaven where mothers may meet their little babies again (there are *so many* little graves in Korea), and where the old are young again, the sick well, where there is no care, nor want, nor sorrow. There is always a quickened interest and eager questions following this picture. Often the tears fill the eyes of poor longing mothers. These poor hard worked Korean women who find life so difficult, turn with great desire and delight to the thought of a bright hereafter.

I have also found that I can interest and arouse them a little by telling them that there is a coming day when the whole world will be destroyed, when everything they see around them will be burned and when God, the Supreme Ruler, will call all people before Him, and setting the righteous on His right hand, the wicked on His left, will call those to everlasting joy, these to eternal agony and pain. Anything which touches their present life and the things they see and feel touches

them. They grasp this idea much more readily than the notion of a vague hell in a vague hereafter. I try to paint this in most vivid colors and make their position as hopeless as possible (as it is) and then point to a Saviour able and willing to save.

I was talking in this way the other day, and one of the little Christian schoolboys was repeating what I said to the newcomers who could not understand my Korean very well. I was amused as well as interested at the eagerness of the little fellow, who spoiled all my plan. He couldn't wait to say simply what I said and no more, but was in such a hurry to comfort them and tell about Jesus that he kept bringing in "If you'll only believe, it will be all right," "So you see you must believe," "You can stand with those on the right hand if you will just believe in Jesus." Of course it is not at all in accordance with our preconceived ideas of the best way of preaching the Gospel to frighten people into seeking a Saviour, or induce them to yield for the sake of going to Heaven. But anything which will startle these people out of their deathlike torpor and apathy, and make them think, seems justifiable. The Holy Spirit will lead them on to true ideas of God and of sin. We are constantly in danger of forgetting that they are mentally and morally little children, not up to the measure of the Jews who came out of Egypt and worshiped a golden calf under the very thunders of Sinai.

Quite often their ignorance is pathetic. A woman told Mrs. Gifford that she could never be worthy to enter heaven she knew. But if the Lord would only allow her to stand outside the door and peep in it would be enough for her. Another told me she couldn't be a Christian yet because she couldn't read and hadn't learned the catechism, nor any of the hymns.

A Korean woman sat down to dinner with us the other day. The men are frequently at our table, but it is not the custom for women to sit down and eat with men, and as many of them would be most uncomfortable in such a position, we have never invited them to do so. A country Christian came up to the city with his wife (not a common occurrence) and called at our house just at our dinner hour. We decided to try an experiment and invited them both to the table. It worked beautifully. We had the pleasure of waiting on the lady *first*. They both appeared to enjoy their dinner greatly.

Some time ago a young Christian couple came with their baby to spend an evening with us. We were delighted, for men and their wives almost never go out together. After a pleasant evening when they rose to go, the slender little wife shouldered the heavy baby while the husband stood complacently by. I smilingly remarked that as baby was heavy an American father would carry it for the mother. He really blushed and laughingly caught up the baby and marched off home.

The Korean woman, however, is not always down-trodden and abused. Notwithstanding many bad customs in regard to her, she quite often rules at home. I am sorry to say that there are Korean Xanthippes. One of my chair coolies gave notice that he intended to leave. On inquiry we learned that the gateman's wife had been abusing him. "Why she scolded me as hard as though she had been my wife," was his injured complaint.

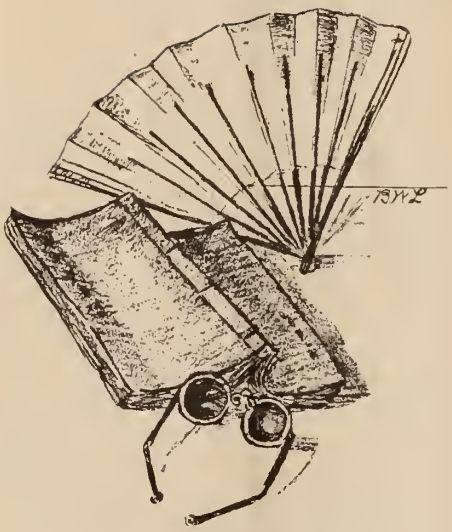
I have given you a glimpse of our life, its shadings of dark and light, its touches of the pathetic and the droll, that you may enter into full sympathy with us. Let me add the earnest plea that you will remember us in your prayers. We need God's Holy Spirit. We need faith to claim the blessing. We need more spirituality in our own lives, and complete dependence on Christ. More, far more, than money we want the prayer of faith for this great work.

Lillie Horton Underwood.

Mrs. Scranton was the first appointee to the M. E. mission, and arrived in company with her son in June, 1885. Soon after, she wrote, asking the society to purchase property on a commanding site, which they were enabled to do.—*From supplement to Heathen Woman's Friend.*

When the Woman's Foreign Missionary Society established a school in Seoul the King of Korea named the grounds, and sent a paper from the Foreign Office bearing the Chinese characters meaning "The Pear Flower School Grounds." This was painted upon a board, and hangs in the gateway of the "Woman's Home."—*From supplement to Heathen Woman's Friend.*

PEN SKETCHES OF LIFE IN SEOUL.



FAN AND SPECTACLES.

Those who can afford these glasses feel quite dignified, as they think they look like sages. The glasses are of a brownish color and the frames are of horn. Frames are also made of tortoise shell, but these are very expensive. All Korean gentlemen carry these oil paper fans from the beginning of warm weather. The book is a Chinese New Testament.

PROFESSOR QUACK.

This is a sketch I made the other day of my teacher, Mr. Quak. It shows

BRISK TRADE.

him as he sits before me every day, trying to make me understand this Korean language.

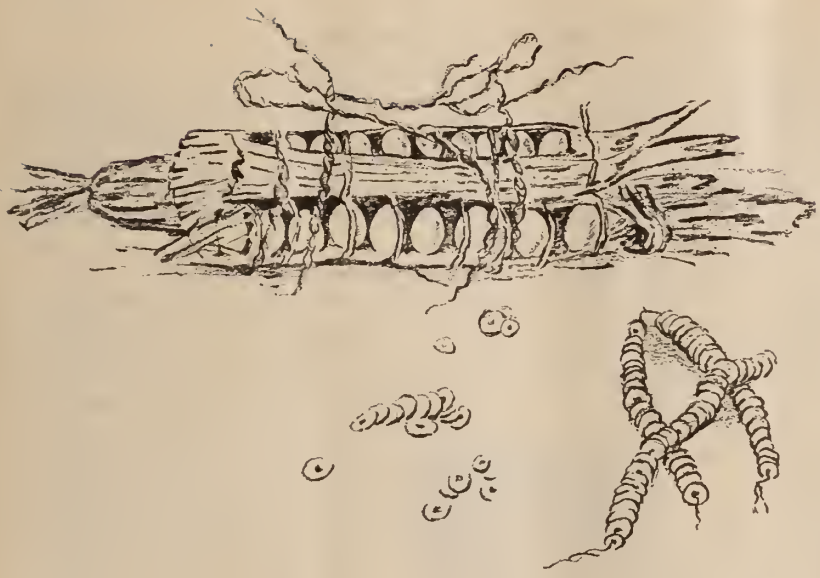
You see he has on his white padded cotton overcoat and his pretty black horse hair woven hat. It would be very impolite for him to take off his hat or coat, so he keeps

PROFESSOR QUAK.

them on. His shoes he always leaves just outside of the door, as this is good Korean custom.

BRISK TRADE.

As we go along the big street in summer we see many of these merchants sitting by the side of the street shaded by the straw matting which is fastened above their heads by means of slender poles. This man sells, perhaps, a few nuts or a little tobacco. Trade seems about as lively as does the man in the picture. He has his long pipe always with him and seems perfectly content.



BUYING EGGS.

This shows how we buy eggs in this country. There are three "strings of eggs," as they call them. Ten eggs come in a string. They are done up in long straw, which is held together by straw twisted into thin rope. In the foreground is the miserable money with which we buy the eggs. It is cumbersome and of very little value. Since the war we use mostly Japanese or the new Korean money; however, there are times when we need the old "cash." It comes strung on straw strings. The Koreans think there is no other money like it.

Blanche Webb Lee.

THE CITY OF SEOUL.

The city of Seoul is built in a valley quite surrounded by hills. The wall scales the slopes and crowns the crest of grey Pook San (North Mountain), which stands guard behind the palace. The bare and rugged rocks, midst whose caverns leopards rear their young, reflect many colors in the early morning sunlight and, capped by the silhouette of jagged peaks, form a beautiful picture. Nam San (South Mountain), on the opposite side of the city, is smooth in outline and clothed to the top in comely green. One can easily imagine her to be the spouse of Old Pook San.

A climb up the hill back of the Foreign Settlement to the broken wall affords a fine view of the grim old city which lies at your feet. The one story mud houses with thatched roofs look not unlike huge brown mushrooms. They are packed so closely together that no streets are visible except the great thoroughfare running through the center of the city, which is used by the king when he leaves his palace. Here and there the house of a noble rises above the dead level of thatched huts. Even they are but one story high, built around a court. Their oddly curved tiled roofs and surrounding trees are quite picturesque.

For diagram of the city see page 211.
For a fuller description of the streets of Seoul and a picture of part of the city see Woman's Work for Woman, 1889, page 239.

DELIVERED.

One evening not long ago I went down to Mr. Chun's. I found him out threshing beans with the hired man. He welcomed me warmly and when we were seated in his little room eight feet square he said: "I think of you every day and every night. We have places in Korea called morasses where, if an ox or a man falls in, they cannot get out but go right down and die. I had fallen into a morass. I had gone down to here"—putting his hands on his hips—"down to here" (shoulders)—"down to here" (neck)—"clear down to here"—putting his hand just over his mouth. "There was no one who could help me, there was no way to get hold of me, my hands were deep down in the mire—and then you came along and took hold of me here" (topknot). "You pulled and pulled. You spent your strength and kept on pulling and, little by little, I came out of the mire until now I am all out and I can never thank you enough."

S. F. Moore.

DO HEATHEN RELIGIONS SATISFY?

("AUNT INDIA has been studying the religions of the world and has decided that the religion of each country is *the religion* suited to the people of that country.")

The noon hour, the mid-day meal and the conversation past, the little household go their several ways, one to a schoolroom, not such as you have in your land. This one is heated through chimney like flues built along the ground under the thin flat stone floor in the room, which floor is coated with mud plastered over the stones and covered by a nice quality of oil paper. There is no stove, no desk, no table. It has a map of the world hanging on the wall and some foreign blackboards.

The modern furnishings which you have, are not missed in this little seven by fourteen feet room, because it is in Korea, and schoolrooms here are not furnished as in America.

The children are sitting on the warm floor and looking so happy. We are not having school on this particular day, which is the "*Sabbath.*" As we came into the room we noticed a strange woman sitting there talking with the school girls. As she rises to greet us we notice she has a Christian book. As we sit down she says: "We have read this book at our house and I have come for another. I cannot read, but my older sister read it to me. It is so good. We have nothing like it in our country." After an earnest talk with this woman about her soul, I excused myself to go and visit a sick woman who is one of our neighbors.

I passed from the street through a gate with double doors, through a narrow passage and on into a small open court, and was conducted into a room. It is seven by seven feet and about six feet high. Its originally white papered walls are black with dust and wear of years, and here and there the breaks in the wall have been patched up with bits of thin paper, shutting the family in from the outside ice and snow.

One side of the room is occupied by a pallet, on which a poor woman lies dying.

Two children are sitting together on the floor in one corner, one holding a wee baby brother, while their feeble old grandmother is bathing the sick mother's face and hands. "Why are you doing this?" asked the husband, as he entered the room. She replied: "Don't a dying person have to be washed? She ought to have her hair combed, too," she observed, glancing at the long black tangled mass, "but that can be done afterward; it won't *hurt* then." Ah! it is not all *mechanical work.* There is a trace of mother's heart in those words—"It won't *hurt* then."

She has nothing more to do for the sick one now and turns to me. "Can you not cure my daughter? She has this disgraceful disease; it is killing her; but it is through no wrong doing of hers." The poor old mother has seated herself in front of me on the floor in the middle of the room and is looking imploringly to me for help. "I cannot cure this wasting body, but I have better news for you than that. I have that which can save her soul and satisfy all her desires."

"Her *soul!*" the poor mother replied, "she has three souls! One has already left her, and the future is all so dark and terrible." "But the future of which I have to tell you is all bright and beautiful. It is the future of every one whose sins are forgiven by Him who created us, if we receive the salvation which He has provided for us, through faith in Jesus, His only Son." "Jesus! Jesus! Did you say His name was Jesus?" the old woman asked, as she continued to repeat the name. "Oh, I'm so old and forgetful, I'll forget it," and she turned to her younger daughter, a woman of thirty-one years, who had come to see the dying sister, "you must remember it for me." . . .

A week passed. All that remained of the daughter, wife, mother, has been laid away until He who said "I am the resurrection and the life" shall come again. Once more the feeble old grandmother is seated before me. "All I could do," she said, "was to *see* her waste away. I could not help her. Now she is gone and I am so desolate. My sins must have been very great that I should have been visited by such sore afflictions."

If only Aunt India's philosophizings were true, I thought, this desolate, sin burdened soul would be experiencing just that which is *suited to her.*

Pray for this poor old woman that she and many many more may come to *realize in their souls* "The *grace* of the Lord Jesus Christ, the *love* of God, and the *communion* of the Holy Spirit."

Susan A. Doty.

WHO can forgive sins but God only?—Mark 2 : 7. Behold all souls are mine.—Ez. 18 : 4.

CUSTOMS AND NAMES IN KOREA.

THE Korean boy at first sight can easily be mistaken for a schoolgirl out of doors without her hat. His hair is parted in the middle and hangs in a heavy braid down his back. When he is married his hair is twisted in a top-knot on the crown of his head and adds much to his dignity. You may see a boy with his hair querled on top of his head making mud pies by the roadside and feel sure that here, at least, is an exception to the custom, but on inquiry you learn that he is a married man. He enjoys his sport none the less for the dignity of his top-knot.

Child-marriage is not common in Korea as in India, but very early marriages do occur, particularly among the nobility. A boy's garments are white linen or cotton, loose and flowing; his face has that expression of taking the world as it comes, so often to be observed in a party of schoolgirls as we see them in groups passing through our streets. As custom has fixed his dress while single, so also it has circumscribed his influence. Until he has taken upon himself the responsibilities of married life he is not expected to take any position of trust. Public offices in the community are not open to him, but are filled by the more responsible married men.

A KOREAN BOY.

Have Korean women names? is a question often asked. We are glad to give the answers of our missionary ladies who have been longest on the field

Mrs. Gifford writes from Seoul: "The Korean girls have names which they retain until they are married. They are very expressive. The following are examples: 'Katnanee,' Newborn; 'Soonie,' Amiability; 'Powie,' Rock; 'Epoonie,' Fair; 'Poktongie,' Blessing. Dancing girls are called by the names of flowers; they do not marry. The name of a married woman is wife of such a man, or mother of such an one. I know of no instance where a woman is called by the name of the place from which she came."

Mrs. Gale, from the far North, also writes of the pet names by which mothers and grandmothers call their little girls till they are nine or ten years old. Half-grown girls and young married women are usually called "Aggie," that is, Baby. Motherhood raises a woman to a new dignity and she is known perhaps as mother of "Seven Stars." Later she is elevated to still a higher place as grandmother of, may be, "Dog Dung." The grandmother's name is kept during the remainder of life. Strange superstitions attach to names. Very ugly names are given in order to secure the child from the ravages of disease or the malign influences of evil spirits. It has been said that the Royal Prince bears the disagreeable name mentioned above. "Seven Stars" is a little fellow who lives on a hill in Gensen near Mrs. Gale. His mother bears the name "Chil-sangie Ahmahnie," which means the mother of the boy Seven Stars. As this mother had lost all her other children she named this one for the Seven Stars in the Great Bear, which are always above the horizon, hoping in this way to keep him always with her. Old Kim's mother was "Kim-Sah-pang Ahnah nie," that is, the mother of Mr. Kim, until she was baptized "Mary." There are women in America who are proud to be known as the mother of their sons. "Kim-Sah-pang Ahnah nie" had good cause to be proud of her son, who lived so devoted a Christian life, surrounded by heathen neighbors. We hope in taking the sweet name of Mary she did not lose the name of Kim, which must be dear to her. One Korean whom Mrs. Gale knew always called his wife "Can-si-ke," which means "What You May Call It."

A man in Korea considers it a great indignity for another man to speak to him directly of his wife. This is illustrated by a Korean poem. The legend is that a man had been away from home for a long time and was most anxious to hear from his wife. Before reaching home he met a neighbor of whom he could have inquired, but custom forbade that he speak of his wife, he therefore inquired about the plum tree that grew in front of his door. The neighbor understood and replied, "It is in bloom, 'tis true, but pale from waiting long for you."

We are glad to know that every girl in Korea has an appellation or love term by which she is known in the household. But she has nothing that corresponds to the Christian names of our daughters, which are precious as love names, and remain their names through all the changes that may come.

The first women who were received into the Korean Church were given foreign names in baptism. But our mission now prefers to sanctify the names by which they have been known and which have meanings to them rather than confer upon them strange names which have no associations.

THE JAPANESE IN AMERICA.

The Christian Japanese of San Francisco have just been holding a five days' convention. Papers on the burning questions of the day were read and ably discussed.

The meetings closed with a union communion service at the Methodist Mission. A large congregation, made up of members of the Methodist, Presbyterian, Seventh Day Adventists and Episcopal churches sat about the Lord's table and sweetly communed together. It was a sight in which *He* who prayed that we all might be *one* must have rejoiced. It was a sight to put narrow-minded Christians to the blush. We have been teaching the Japanese the Gospel, but the Japanese will yet teach us a valuable lesson in regard to Christian love and unity.

A couple of weeks ago the Japanese of this city tendered a reception to the Rev. Joseph Cook. Their welcome to him was expressed in flowers above the platform. At his request they asked him many questions. There was not a trifling question among them. They were of such a nature that the noted lecturer said he had never been more intelligently questioned by any audience. I mention these facts to show that the Japanese in our midst, upon whom many of our people are inclined to look down, are in more ways than one really a remarkable people.

It is to be regretted that the character of the Japanese emigration to this coast is undergoing a change; that so many of the lower class, designated in our papers as coolies, are coming here in search of employment. This is also a source of regret to the better classes of their own people, who are earnestly discussing measures to stop it. They are anxious to be recognized as belonging to a fully civilized nation. Our Japanese population has not increased during the past year; indeed, according to the computation of the Japanese themselves, their number has slightly decreased.

Due to the Oriental war many patriotic young men have returned to their own land to take part in the struggle. Formosa will soon be open to many thousand Japanese immigrants and this may have the effect, for a time, of turning the stream of emigration in another direction. If the Japanese in California were scattered all over the United States their presence would scarcely be noticed. They have congregated in a few agricultural districts, such as the vineyards of Fresno, the hop fields in Mendocino County and in the fruit section about Vacaville and Winters, there being as many as seven or eight hundred in this latter locality, which led to the recent investigation to which so much space was given in our daily papers.

Christianity is certainly making progress among the Japanese of our land. At our last two communion seasons we had the pleasure of receiving sixteen new members into our Japanese Church. The Methodists are doing much useful work in the country, having mission stations at Sacramento, Vacaville, Fresno, etc. We feel that it would be wise to extend our work into the outlying districts, but the condition of the mission treasury will not at present admit of this. While Christianity is making progress its enemies have not been idle. The Japanese of the baser sort have organized clubs and are doing all in their power to counteract the work of the missions. Our Japanese element is composed almost entirely of young men far from home, with no settled place of abode and surrounded by strong temptations. To sow seed upon such a soil seems almost like casting it upon the waves, and the effort to build up a permanent church here seems like trying to fill a leaky vessel from which the contents escapes almost as fast as gathered. But the work from some points of view is most encouraging. The true results are not to be looked for here, but in the home land to which these young men all return sooner or later. Already a number of the brightest of those converted here are giving their lives to the work of spreading the Gospel in their own land, and not a ship passes out of the Golden Gate bound for Japan but carries

scores of letters written by the Christians here, scattering the precious seeds of truth all over their beautiful Island Kingdom. Whatever may be our views in regard to the advisability of the Orientals coming to the United States in search of employment, there can be but one opinion as to the desirability of giving the Gospel to those who are already among us. Surely He that would have us go forth to teach all nations would not have us neglect to evangelize the children of those nations who are here within our borders seeking for light.

Mrs. E. A. Sturge.

San Francisco, Cal.

A PALACE IN SEOUL.

THERE are two royal palaces in Seoul, both on the north side of the city and both surrounded by high walls which inclose parks of many hundred acres. Visitors are freely admitted to the old palace grounds and its deserted buildings. In it are streets of small houses for the servants, streets of larger buildings for the retainers and palaces for the royal family and those nobles who stand nearest the King. In the heart of this inner city stands "The House of the Beautiful View," where the King formerly lived. It stands high from the ground, supported on granite blocks. The walls of the house are made by forming a close latticework of sticks or bamboo rods tied together, and filled in with mud covered over with mortar into which ornamental designs are wrought with colored bricks and small stones. The rooms of "The Beautiful View" are with few exceptions small. Sliding doors of paper similar to those used in Japanese houses make it easy to throw several rooms into one and open all to air and sunshine.

A PALACE IN SEOUL.

During an insurrection the contest raged in close proximity to this palace. The Queen was never happy there afterward. She constantly thought she heard the groans of the dying nobles. The royal residence was soon removed to the present palace at the foot of Pook San. The whole place has gone sadly to decay since its royal occupants have left. The Audience Hall is the most spacious and imposing building in the inclosure and is not unlike this picture. It is now dismantled of all signs of its former grandeur except the raised platform that once supported the throne. On either side of the pathway leading to the Audience Hall blocks of granite mark the place where each noble took his stand according to his rank and awaited his turn to be admitted into the royal presence. For a description of a visit to the new palace and a picture of the Great Gate see WOMAN'S WORK FOR WOMAN, '88, page 232.

AT one place in the Batanga field, Africa, Mr. Gault saw children carried bodily into school by their parents and compelled to remain. Girls in Miss Nassau's school have always paid for their books by bringing firewood, cutting grass or sweeping.

WEDDING AT PYENG YANG.

Mr. Lee's account of a Korean wedding.

THE other day I attended a Korean wedding. It was a Christian wedding, however, Mr. Moffett performing the ceremony. The groom is a member of the Methodist Church. It was to be an early wedding, so we went over about nine o'clock. As we might have expected they were not ready, so we had to wait and wait and wait. The bride hadn't come and she didn't come until one o'clock, which was in perfect accord with the Korean character. As soon as she did come we all went into the room where the ceremony was to be performed. In the middle of the room was a table piled high with a dozen or more kinds of Korean food, and on the top of this was a small forest of bright paper bushes, flowers, etc. Behind this array of food and flowers sat the bride and groom, arrayed in as much finery as they could rake and scrape together. The groom was resplendent in spotless white, while the bride shone in a garment of red silk.

A MISSION HOME IN SEOUL.

We went in and took our places on the opposite side of the flower garden from the bride and groom, whom we could scarcely see on account of the forest of food and shrubs. During the service we stood, as did likewise the groom. The bride, however, remained seated, with head bent and eyes cast down. When it came to addressing the parties in particular, Mr. Moffett had to circle around one side of the forest to see the groom; when through with him he had to circle around to the other side to get a chance at the bride. It went off all right, but was somewhat awkward.

One thing that surprised the Koreans was to hear the bride answer "yes" to the questions, for a bride is not expected to say "boo" at such a time.*

After the ceremony we returned to the other room and sat down to the wedding dinner. I managed to eat enough to make a showing, but my attempts were not a great success in the eyes of the Koreans. You should have seen the invited guests light into that food. Every fellow seemed to think that some other fellow would get more than he did.

* During the heathen marriage ceremony the bride's lips are sealed and she tries to see how long she can remain silent. A Korean official told one of our missionaries that he was married nearly a year before his wife spoke to him.

PYENG YANG has the first railroad built in Korea. It is very narrow gauge, twenty inches wide. It runs from the city to the coast, thirty miles. The cars are drawn by men.

A JAPANESE syndicate has been formed to build railroads in Korea. Missionaries are not only pioneers of the gospel, but are also forerunners of civilization and commerce.

A BABY'S VISIT TO THE KING.

[Extract from a personal letter by Mrs. Underwood.]

I WENT to the palace yesterday, taking little Horace with me, who had a fine time of it. The palace ladies caught him up in their arms and fairly ran with him into the presence chamber. The King and Queen and Prince hugged and kissed him, exclaiming how beautiful he was and how pretty his hands. The King had him lifted into a chair and then got down on the floor on his knees in front of him and talked to him, petting and caressing him. The Queen took him in her arms in a motherly grasp, smoothing his hair and saying anxiously, "His head is too hot." They ordered about four quarts of Ko-

rean candy, as many nuts and about a hundred oranges and had them sent home for him. The Queen also gave him another of the pretty little embroidered bags full of beech nuts, which means "long life and happiness." When we came away the palace ladies whirled him off and about fifty of them got around him, petting and caressing him. I could not get near the child. The King himself put on his hat and coat and buttoned it up for him, kneeling on the floor in front of him. They are evidently passionately fond of children and I do not believe there is one in the palace.

A DIALOGUE IN FUSAN.

The little Chinese school for boys is such a delight, especially for me, as it gives me something definite to interest myself in. The enrollment now numbers thirty-five, almost without exception bright, sweet little fellows. I wish you might have been here last Sunday evening. They came trooping into the room where I was sitting in the dusk putting baby to sleep, and began talking about Heaven.

"Nobody will ever be hungry up there," said one, "and there won't be any beggars." "And there won't be any trouble there," said another, "nobody will ever be sorrowful in Heaven." "And if we die up there will Jesus bury us?" asked one, to which the others all shout in chorus that of course no one will ever die in Heaven. "And we'll all meet each other up there, won't we?"

"Yes," I said, "if we love Jesus and do as He tells us we will, and when I get there if I should find any of my boys missing,"—

"If you should find any of us missing you couldn't be happy, even if you are in Heaven, could you?"

Presently I said, "What will you tell God if He should ask you how you came to get in? Will you tell Him that it is because you never did anything wrong?"

"Yes," shouted one or two. Then there was a long pause and one little fellow said slowly, "We couldn't tell Him that."

"No, you couldn't tell Him that. What could you tell Him?"

Another short pause and then in a chorus, "We'd tell Him we trusted Jesus."

"We'd tell Him we had been wicked, but our sins had all been forgiven."

"We'd tell Him Jesus was punished for us," etc., etc.

And this from children who have never known anything in all their little lives but devil worship and who know nothing else in their homes now. Aren't we stealing a march on Satan? I don't want any blesseder work than this. I only wish I could do more of it.

Annie L. A. Baird.

BIRTHDAY FEASTS.

Children's birthdays are invariably observed in Korea. When a boy is one year old a feast is given. A table is set before him containing various symbols of trades and professions. The child shows by his choice of the articles before him what his future occupation will be. If his baby hand seizes a book, a life devoted to study is predicted; if a farming implement takes his fancy an agricultural life is supposed to follow.

These annual feasts are a great feature of the family life, and do not end with childhood. Age as well as motherhood are greatly honored in Korea, as well as in Japan and China. The sixtieth anniversary is the most important of these family gatherings. A feast is prepared according to the wealth and position of the family, to which relatives and friends are invited, but gifts are not brought as with us. The reason for honoring the sixtieth birthday so highly is that the Koreans mark time by a cycle of sixty years. Each year in the cycle has its individual name. Great rejoicings are therefore expressed when the individual has passed through a cycle of time.

POVERTY OF THE PEOPLE.

The business center of Seoul shows the poverty of the people. The stores or shops are little better than the street vendor's in the picture "Brisk Trade." They are open to the street, the merchant sitting at the back, on the floor on which his goods are arranged. Dried fish, tobacco in leaves or shreds tied together, thin chips of wood secured in little bundles, small apples piled on a straw mat, a bowl of beans, rice in larger quantities, a few household utensils, as spoons, brass rice bowls and water jars, make up an inventory

of his visible stock in trade. Like shopkeepers in many Eastern countries, the best goods are not in sight.

A stranger before leaving Seoul is visited by merchants with wares that are supposed to attract the curio hunter. Tiger and leopard skins, tiger's whiskers, embroidery old and new, and pillow ends of wood inlaid with mother of pearl, are among the goods often displayed.

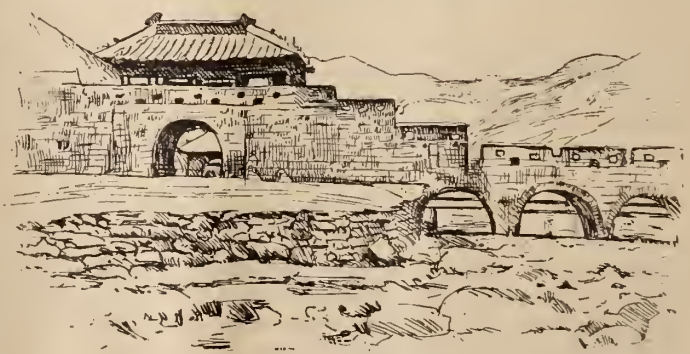
HOPE FOR KOREA.

THERE is great hope for the future of Korea. The Queen's relatives, who formerly occupied the places of trust in the kingdom, were notoriously wicked. The people were greatly oppressed and embittered by them. These nobles fled at the capture of the palace and have been deposed from power by the government; some were beheaded and others exiled. The poverty of Korea has not been caused by lack of material resources, nor by the want of industry and ability in the people, as we see from the following note taken from one of our journals:

According to Mrs. Bishop, who has been traveling extensively in eastern Russia, there are at present about 16,000 Koreans living on Russian territory along the eastern frontiers of Siberia, and the villages of these immigrants offer a marked contrast to those which they left behind them in their native country. Mrs. Bishop says: "The Korean villages north and south of Nowo Kiewsk, and along the frontier valleys, are very numerous. I visited a great number, and was lodged luxuriously three nights in Korean houses. Travellers in Korea well knew what an amount of discomfort and misery Korean lodging would usually imply. The Siberian Korean village is another thing. Sanitary rules are strictly enforced, and the head man is made responsible for village cleanliness. Unlike the ragged, filthy villages of Korea, these are well built in Korean style of whitewashed mud, trimly thatched; the compounds are enclosed with whitewashed mud walls or high fences of neatly woven reeds, and the farm buildings are substantial and well kept; the farm-yards looking as if they were swept every morning. Even the pig-stys testify to the Argus eyes of the district chief of police. Most of the dwellings have four or five rooms, with papered walls and ceilings, fretwork doors, and windows 'glazed' with tissue paper, matted floors, and an amount of 'plenishings' rarely to be found even in a mandarin's house in Korea. Cabinets of decorated wood, low tables, stools, cushions, brass samovars, brass and china bowls, tea-glasses, brass candlesticks, kerosene lamps, and a host of other things signify the capacity to secure comfort. Out of doors full granaries, ponies, mares with foals, black pigs, draught oxen, and fat oxen for the Vladivostok market, with ox-carts and agricultural implements, attest solid prosperity. More than this, the air of the men has changed. The cringing servility or indolent conceit, and the suspiciousness characteristic of the Korean at home, have given place to an independence and manliness of manner."

FUSAN.—Mrs. Baird writes of the Chinese boys' school: "These little fellows have truly believing" hearts. When one of them had been reproved another said, "Why, God is righ there. There isn't a place where He isn't." "Yes," said another, who had been at the school only a short time, "He is in our bodies." She adds, "Isn't it blessed work? I feel sorry for the folks at home who are obliged to stay by the stuff."

DURING the half-year of work in Seoul Hospital Dr. Avison has treated two thousand eight hundred and one patients. In many cases the diseases were due entirely to the uncleanly habits of the people. When the love of Christ is accepted in the heart it cleanses the body as well as the soul.



WATER GATE IN SEOUL.

CHINA.

Mother Lane's Class of Women, Chiningchow, May 1st, 1895:

I feel that I must write and tell you about our class of women; how this work, which has weighed upon my soul like a nightmare ever since coming to Chining, for which I have prayed and labored, hoped and feared, lest I should have to leave China without seeing any results, has now come upon us like a flood tide, so that we are well nigh overwhelmed.

WOMEN'S MINDS LIKE THEIR FEET.

The minds of these poor Chinese women, like their feet, have been dwarfed and crippled by repression, superstition and cruel customs, until in many instances we can scarcely trace the semblance of a soul. We find ourselves inwardly questioning, Has the immortal spirit become extinct in these poor creatures?

WOMAN'S MEDICAL WORK.

Dr. Donaldson opened the woman's medical work some six weeks ago. From the first there has been a perfect rush of patients, reaching as high as fifty new patients per day, with forty-eight in the hospital. She has efficient native helpers and, with Mrs. Van Schoick to assist in surgical cases, has managed to get along, though very much rushed. She is feeling quite anxious about a successor. You doubtless have heard ere this that we are going to lose her. She has only engaged to remain until the fall of '96. That this promising work should be dropped seems not to be thought of. If taken up at that time the one to do it should be on the field now and getting the language.

Every morning we have devotional exercises with the patients, instructing them in the Gospel of Salvation, doing what we can to save their sin-sick souls. They are willing and eager to hear, asking for books to take home with them, learning the Ten Commandments, prayers and hymns, even inviting us to come to their villages to teach them. Thus the good seed is being sown far and wide.

ORIGIN OF THE WOMAN'S CLASS.

The second week in April our class of women came. The origin was in this wise: Last summer when the missionaries had finished teaching their class of men, as is their custom, the men came to pay their respects to the "*Lao Tai ti*," *i. e.*, the old lady, your humble servant. Two of them, Dr. Ju and Farmer Jang, came together.

JESUS HEARS AND ANSWERS PRAYER.

The Doctor was somewhat of a notoriety. He first came to our notice in the spring of '94. He had an old father who was very ill. He and other native doctors had exhausted their skill upon the old man, but without success. Hearing of the foreign medicine he came to Dr. Van Schoick, only to learn that he would not prescribe without first seeing the patient. He returned to his village disconsolate, as his father was too feeble to be brought so far. Not long after he came again, with the same result, only that this time he heard the Gospel as preached by the native preacher to the patients and received a book. From these sources he learned of Jesus and that he hears and answers prayer. The next morning he arose early and taking his twelve-year-old son and some incense, they went into a room alone, where they burned the incense, praying to His "Excelang Jesus," knocking their heads against the earth as is the heathen custom. They promised that if He would heal the old father they would believe this doctrine and help the foreign missionaries to preach it. It pleased the gracious Saviour to hear and answer the prayers of this simple old man, offered in sincerity, but in great ignorance of the true worship. Strange to say the old father recovered. As soon as the class for learners was opened Dr. Ju was one of the first on the ground, full of enthusiasm and gratitude for the "Jesus doctrine" and "Jesus medicine." He remained throughout the entire time, applied for admission to the Church and passed a good examination; he will be received and baptized at our next communion.

FARMER JANG.

Mr. Jang is a well-to-do farmer with a genial, pleasant face, having twenty-seven in family. After asking about their families, as is the custom, I said I was

very glad to know that they had heard and believed this doctrine, which was able to save their souls. I hoped that when they went home they would teach it to their families and especially to their women, who had no chance of learning it. They both replied with great vehemence that women did not know or understand, implying that it would be impossible for them to learn. With that my "Scotch-Irish" flared up.

MOTHER LANE HAS HER SAY.

I replied with great warmth, "Of course they don't know. Whose fault is it that they do not? It's because you have kept them in ignorance, like the brutes, for ages." I continued, "Women come here to the hospital who hardly know that they have a soul. They are afraid of us. We can scarce get them into a room to listen, but we teach them day after day, praying with and for them and teaching them to pray for themselves. Soon they learn to trust us; they see that we are their friends. They learn the doctrine, the Ten Commandments, Lord's Prayer and hymns, and some are learning to read; now, if we foreigners and strangers, who have but a very imperfect knowledge of your language, can do this, *you can do it.* It's your duty. These women have souls as well as you." They listened in silent, open-mouthed wonder. I had no idea it would do any good, but I had my say and felt better. Judge of my surprise when a few weeks after these men came back and told me that the women in their villages said they would learn if we would teach them. I promised to go out and see them as soon as the rainy season was over and the roads were so that we could travel. Mrs. Laughlin and I had appointed several times to go, but rain and the condition of the roads prevented. When I returned from that long trip to Mission Meeting it was too late and the weather too cold, so we invited the women to come to us in the spring.

They did so. Dr. Ju came along, bringing eight women, among them Farmer Jang's wife and little daughter. He stayed and helped us to teach them for a week, making himself very useful. After that he went with Will (Rev. Wm. Lane) to the country. Mr. Jang is also a helper.

MOTHER LANE'S SAY HAD TAKEN EFFECT.

What surprised and delighted us most was not only that these were decent, nice women, but that they had learned much of the doctrine *having been taught by their men.* This is truly remarkable; for Chinese men have such a contempt for women and regard them as so hopelessly stupid, that they think it *degrading* to teach them. We had twelve women, in age from thirty-eight to seventy-five years. Most of them did not know a character and it was slow, hard work at first, both for them and us (my daughter-in-law and myself).

HOW AN OLD LADY LEARNED.

One old lady (of sixty-eight) who had been here ten days last winter and got a start, returned having learned the whole of Mrs. Nevius' Catechism (a synopsis of Bible history and doctrine). When we expressed our surprise and delight, she replied: "Well, if you had seen how I walked back and forth all winter to get the men to teach me you would not be surprised. Here and there I went, wherever I could find a man to tell me a character." (She is a large woman and her feet are only three inches long.) "We have thrown away idols and serve the true God now."

MOTHER LANE'S WOMAN.

Another woman had come to the hospital to have her arm treated, it being threatened with paralysis, the result of constant weaving. She is the support of her family. Her husband is an opium sot. She learned very fast; I never saw any one study more diligently. I just had to interfere to keep her from injuring her eyes. She has a very good disposition, humble and ready to understand. In about ten days her old mother-in-law came and wanted to learn. She is seventy-five years old, has asthma and rheumatism, but she could read and was quite bright. I taught her the doctrine by day, rubbed the liniment into her lame shoulder at night, and doctored her up with my cough medicine until the old lady got to be real perk.

MRS. LEÜ.

A relative of one of "Will's" helpers came to the class. She is a woman of good education, coming of a literary family. Her old grandfather had taught her to read when she was a child. She had read all the Chinese classics and quite a number of our books. She too is cursed with an opium smoking husband and supports her family by weaving. Being very poor, we had to pay her way here and back, but she reads beautifully and was a great help, as she has this dialect, and the women all liked her. She, with two others, read quite a large part of Matthew's Gospel.

We gave her a hymn book and the Old Testament history to read. Though forty years old she had never been away from home before. My class from not knowing a character learned the primer and catechism, taking home with them "Line upon Line."

THE WOMEN HAVE A TREAT.

We brought them up one day to let them see our homes and rooms. They were delighted with everything they saw. Lucy let them see the sewing machine and sewed on it for them. A great wonder! Our beds, furniture, but most of all a large mirror over my bureau, took their eyes. They had never seen their reflection before. Then we gave them tea and cake, and after dark took them to the guest room, where we gave them an exhibition of the magic lantern. They had been wonderfully interested in the story of the birth of Jesus; now they saw him with his mother in the stable, the shepherds come to worship Him, the heavenly host, the wise men following the star in the East. They saw his miracles, healing the sick, raising to life the poor

widow's son, blessing little children, and last His crucifixion, which made a deep impression. Many questions were to be answered next morning. Especially did they ask me about Jesus' mother being at the cross and seeing Him suffer. Then I told them how He remembered her amid the agonies of the cross and gave her to the care of His beloved disciple, and he took her to his own home. They listened intently while we or Mrs. Ju read the Old Old Story. Now and then a quiet remark, "Is not that true," "Is it not wonderful."

THEY VISIT MRS. LAUGHLIN.

The next day we took them to Mrs. Laughlin's museum, where they saw many additional wonders. The most taking things were the goodly number of dolls belonging to "Bell." The Chinese look upon a foreign child almost as an angel from heaven; they make the most devoted nurses. When the time came for them to return to their village homes, there was loud lamentation. They had never been treated so well before; it seemed to them like heaven. We comforted them with the promise that they could return next fall.

MOTHER LANE'S COMFORT.

We gave them five and a half cents per day for food; they live well upon that; we also give them their books. This class cost about five dollars in gold lasting for three weeks. There is no appropriation for this work. A good friend sent me twenty-five dollars in gold, to use for my personal comfort. I told him nothing would give me so much comfort as to spend it for this work. It will be near double that amount in Mexican dollars and will run the class next fall.

Two Bible-women have come from Wei Hein. Dr. Donaldson takes one, I the other. I hope to go with her to the country soon.

Our meetings on Sabbath are crowded; we have had to divide it. The new chapel will soon be finished; it will have room for the women.

Lovingly,

Mary Lane.

KOREA.

MRS. WEBB, mother of Mrs. Graham Lee, wrote from SEOUL, Korea, March 9th, 1895:

We moved last November to our present home on the property bought for the girls' school, two and a half miles from the "foreign settlement," where the different legations are located and where most of the missionaries reside. This new property is beautiful for situation, being a hill commanding a fine view of the surrounding country. There are two small Korean houses at the foot of the hill, one of which we occupy. Though crowded we are nevertheless comfortable.

The longer I remain in this strange heathen land, and the more I see of Korean women and girls, the more do I comprehend their sad lot in life; they are so bound down by customs and superstitions. They come to our home to satisfy their curiosity and have a "sight see." That is our opportunity to reach them. We try in every way to make their visit as pleasant as possible, explaining the use of different articles of clothing and furniture. Our stove fills them with wonder. The organ is an unceasing pleasure.

The rocking chair terrifies them when they try to rock in it, holding each other on lest they fall. The dining room and kitchen are full of the marvelous, and to see us seated around the table is as great a sight as they can take in at once. These women are very friendly and after their curiosity is satisfied for the time Miss Doty and the Bible woman tell them of Jesus.

[We are happy to receive this delightful picture of the temporary home of Mr. and Mrs. Lee and Mrs. Webb, whose future home will be at the new station, Peng Yang, of which Mr. Lee writes most encouragingly. It is a call of separation from Seoul and the group of earnest missionaries stationed there, but it is a call of separation for God and that means blessed separation to God.—ED. W. W.]

SYRIA.

MISS ELIZA D. EVERETT writes a word of farewell from BEIRUT, Syria, June 17th, 1895.

The weeks are narrowing down with painful rapidity, whirling me on to the dreaded hour when I must say farewell to Syria. I do not like to drop out of the ranks without a word to dear WOMAN'S WORK; yet the moments are priceless for work here—for a little more seed-sowing before I pass on to return this way no more. These are days of wear and tear upon the heart-strings, as you can well imagine. But with all that is hard I have personally infinite cause for gratitude, and tokens of good from our Heavenly Father are not wanting to cheer all our hearts.

June 30th, my last communion season here, three of "our girls" are to unite with the Church. Two are pupils now. One of them is of the graduating class and one was converted in January. The third was a pupil in days gone by and is now the mother of four or five dear little children, whom she is training in the fear of God.

A few days ago I had one of the sweet surprises with which God blesses us every now and then in the results of past labor. Why should they ever *surprise* us? A former pupil, who is in a slow decline, had long been a special burden on my heart, as she was a thoughtless, worldly woman up to my last knowledge of her state. When the long-wished-for opportunity came to see her, to my great joy she opened the subject of her enjoyment of the Bible these past two years of her illness. She referred to her former thoughtlessness and indifference to religion and said now she cared only for religious things and to train her children, of whom she has four, to live for Christ. She spoke calmly of death and had asked the doctor to tell her what he thought of the probable nearness of it. That is a very exceptional thing here. She is gladly taking religious books

to read. She was but a short time with us, because we thought her an undesirable candidate for the Normal Class, but she was two or three years or more under Mrs. and Miss Calhoun's training in her native village. These are such blessed encouragements to work and never faint! So wonderfully God guards the seed sown in His name and in His own way deals with each soul to cause His Word to accomplish that which He pleases!

One of our Protestant families has recently been sorely bereaved and many of us feel truly afflicted with them in the sudden death of another of our former pupils and one of the most useful young women of the church. She was married for the second time less than a year ago and was specially happy in the new relation. Her husband is a graduate and now a teacher of the theological class and one of our most promising preachers. She had unusual dignity of bearing and force of character and efficiency. Her zeal for the Master, her interest in church work and her fidelity to Sabbath-school and to prayer-meetings were exceptional. In her family she was the support and solace of her feeble, aged mother, the final referee of brothers and sisters in every matter and a mother to motherless nephews and nieces. And such was the regard the villagers had for her that one of them said, "She held the place of a governor," *i. e.*, stood as high in public esteem. The day of her funeral her sorrowing neighbors were recounting with tender feelings and in wondering admiration her earnest words to them, spoken but a few days before when she was apparently in perfect health, when they were assembled at another house of mourning. Thus faithful was she in improving every opportunity to speak a word for Jesus. She was conscious to the last and faced death without fear, having calmly made arrangements for everything she wished done in regard to her burial and the disposition of her things. The memory of her life and death is a precious legacy to her family and church.

We have just heard of the death in England of another of our Protestant girls. She had been taking a course of training to fit herself for nursing in a hospital of the Friends' Mission at Brummana, Mt. Lebanon, and was within a month of graduating. To human judgment the two seem untimely deaths and the loss to the work great. But He whose thoughts are not our thoughts can cause their death to accomplish more for Him even than their life.

[Though Miss Everett's name will no longer appear in the list of Syrian missionaries in WOMAN'S WORK, it will always be associated in our minds with the Beirut Seminary for Girls, and she can never drop out of her place in our hearts.—ED. W. W.]

A WREATH IN MEMORY OF MR. DALE.

In a letter from ZAHLEH, April 30th, 1895, MR. HOSKINS wrote:

Every year I should like to lay a wreath such as this on the memory of those who have preceded us in the work. In February I visited Alma, the southernmost church and station of our Syria Mission. While seated with the humble brethren there a little story told by one of them touched my heart and taught me a new lesson concerning the power of a spotless Christian life. Abu Salim was called on some government business to Tyre. At Alexander's fountain he was hailed by the Turkish soldier, who asked where he came from, where he was going, and then what his religion was. On answering that he was an "Injeely" (Prot. Christian), the rough soldier responded: "Were it not for Mr. Dale's memory I would smother your religion with curses!" Somewhere and somehow that man had been brought into contact with Mr. Dale. The influence of his consecrated life had pierced the rough exterior and softened the heart of that soldier, so that years after Mr. Dale's death he was constrained to dismiss that humble Alma brother, not with cursing, but "go in peace!"

I have just returned from a journey to the southern end of our field, taking in five outstations. I seldom have found more to encourage in the line of questions on religious matters. Truly the leaven is working in many hearts and homes. There is a gradual and steady enlightening on things spiritual that is really refreshing. There is at the same time a revelation of iniquity beneath the surface that is appalling. The trouble in the past has been the unwillingness of people to acknowledge the latter, much less to look around for any way of improvement. They have been too thoroughly satisfied with their own condition. While emigration, which is still demoralizing everything, increases, the reflex influences are beginning to show in good results. The praises bestowed upon Anglo-Saxon lands and institutions, the greater demand for better education, the search for educated brides, the realization of the equity and justice and truthfulness prevailing in Christian commerce—all point in the right direction. The progress made, to our dim vision, seems at times very small; but there is life and movement even in the Empire, and so far as things Christian are concerned, it is all in the right direction. Send us blessings in prayer. Very cordially and faithfully yours,

F. E. Hoskins.

SIAM.

MRS. ANNABELLE KING BRIGGS wrote from MUANG PAA, March 28th, 1895:

You will rejoice with us when I tell you that a dear little boy has come into our home to gladden our hearts and draw us nearer to the heavenly Father. William Norman was born December 28th, being now just three months old. He seems very well satisfied with this part of the world and is pleased to make friends with the many natives who come to see him.

We took a trip to Lakawn a few weeks ago, a distance of seventy-five miles. The road leads over rice

plains, along the rocky bed of streams, up over mountains, through valleys and a long stretch of forest. At this time of year the trees of that forest are leafless, and we went mile after mile without any shade except that of the bare branches. Five hours' steady ride, however, brought us to the end of this, the hottest part of the road, and glad were we to come to a stream of water. Doctor and I rode our ponies and baby was carried by two men in a cradle made of bamboo, such as the natives use. A pole was put across the top and each end a man lifted to his shoulder. Thus he swung as comfortably as one could wish. We found this to be a far better way of traveling. Heretofore, on taking these long journeys, it has always been considered necessary to take elephants if ladies and children are along. I dislike elephant riding so much, however, and am always glad to walk instead. The gentlemen of the mission usually make the journey between the different stations by horses, except during the rainy season, when elephants must be used.

We are anxious to visit the people in all the villages of Praa Province. Mr. and Mrs. Shields are with us in this desire and are ready to carry on the work here at home in order that we may go. Shortly after our arrival at Lakawn Doctor was called back to Mung Nan to see Mrs. Peoples, who was very ill. It was during the latter part of February that Dr. and Mrs. Peoples and Ray and Miss Fleeson passed through here on their way to this new station. They have had many trials in the beginning of that work, but God in his power and love has spared the life which seemed so nearly gone.

We are living in one-half of our unfinished house and find it such comfort these hot days. The teak roof and double walls are good protection from the sun. These people think it a wonderful building, because it has smooth floors and walls, a great many doors and windows (they have only one narrow door in their houses and no window), and most of all do they enjoy the nice wide steps.

We are soon to have a new Laos hymn-book. That means a great deal to us; as much, perhaps, as the first translation of the New Testament did, for the natives do enjoy singing so, and it attracts the people when nothing else will. We have always used the Siamese hymn-book, but the Lao people do not understand Siamese usually, and we felt the need of one which the common people would understand. Mr. Wilson was appointed at the last Annual Meeting to prepare this. We have for some time been using the new hymns as they were completed. We have evening prayers at each of our houses with our servants and the Christians living near. On Sabbath we have Sunday-school and church service in the forenoons, and at four o'clock a prayer-meeting at one of the native Christians' houses, and in the evening our regular prayers.

GUATEMALA CITY.

Mrs. Fitch, who is visiting her daughter Mrs. Gates at Guatemala City, wrote May 22, 1895:

In accordance with my promise I will write you, but I am sure I shall utterly fail if I undertake to express my first impressions of the beauty of this country, this land of fruits and flowers and sunshine, this land over which—after it had been pronounced "very good"—one feels that there has been wafted a breath of love which should call forth hymns of praise, but over which the trail of the serpent is painfully visible.

From the balcony overlooking our garden—where flowers are in perennial bloom—we have a view of the Agua, or water volcano, at the base of which lie the ruins of the ancient city of Guatemala, and nearer by a continuous chain of mountains, reminding one of the "mountains round about Jerusalem." This city is so intensely oriental one is constantly reminded of scenes pictured by travelers in the Holy Land: women in true oriental costume carrying baskets or water-jars on their heads, low houses built around a court with the great street door and immense knocker, reminding one of the Bible narrative of Peter knocking at the door, and the rows of Bazaars and market-places. But the Temple of the Living God is not here.

The climate is perfect, even a chronic grumbler could not complain of the heat nor of the cold, for the dry season is never too warm, nor is the wet season which is now here ever too cool.

But let us take a glimpse in some of the homes. It is not always sunny there. The only aspiration a young woman has in this country is to make herself attractive that she may gain the admiration of the sterner sex and become a wife; or, what is far preferable in the eyes of the Guatemala belles, to be the favored one of the man she admires, who supports her and her children. The wife is bound and must submit to any treatment without complaint. She is only at best an ornament, like any other furnishing in the house of her lord. A young German lady who teaches in some of these homes says "the lady will sing and play for me and try to entertain me well, but when I come away I want to forget it all and think only of my work, but not so when I come into a Protestant home, from there I go out with such peace in my heart." "My peace I give unto you, not as the world giveth give I unto you." The lower classes pay very little attention to the marriage ceremony. Those who wish to join the Protestant Church must be married first, even though they may have lived together for years.

INTOXICATING DRINKS.

Intoxicating drinks are almost as abundant as water. One is constantly invited to drink and drunken brawls on the street are frequent. We long for the time to come when this country shall form a link in the white ribbon chain which already circles the earth. In the

Bazaars along the street rows of bottles have the prominence next to candles, which are displayed everywhere,—many stores have nothing but candles, candles to supply the twenty or thirty Roman Catholic churches in the city, to light the processions and altars everywhere.

PROCESSIONS.

Every feast day processions occur which are very revolting. Last Sunday one passed our door which represented the courting of Joseph and Mary. The processions to bring rain, are over now, the rain is here. It would make your heart ache to behold the scenes in Passion week, to see the different figures representing our Saviour during the week of trial and death. Some were gorgeously dressed in purple and gold and some almost nude and spotted with blood, one was blindfolded, one was bearing a cross, one figure had the hand resting on the head of a skeleton bust intended to represent the victory over death, another was in a glass coffin showing the prints of the nails and the wounded side. It all seems a terrible desecration of what is dearest and most sacred to the heart of the Christian. The Virgin is always represented dressed in blue and purple and gold and with a halo around her head. When she passes the men remove their hats and the women drop on their knees and begin to say prayers. Drunkenness and theft are accompaniments to these processions. The beautiful Easter morning was desecrated by these revolting scenes. We closed our eyes to the sight, put some flowers in our church and sang the praises of our Risen Lord.

I have learned but little as yet of our work here. Those who attend the English speaking service are mostly transients in the city so it is more difficult to sustain this interest. As this is the only Protestant church in this city, Christians of all denominations meet here to worship around one common mercy-seat. The Spanish services are better attended and there seems a deep interest in the work. I long to be able to understand and join in these services, to tell "the old, old story of Jesus and his love."

Mr. Gates has just recovered from an attack of fever and he and Mrs. Gates are in Antigua for a few days of rest and recruiting. Mr. Haymaker is awaiting their return that he may visit Quezaltenango, where he says there is a hopeful interest and a call for a few weeks' labor. He is hoping to establish a branch mission there. Please remember this special interest in your prayer circle that God may abundantly bless it and His name be glorified.

I am yours in work for Christ,

(*Mrs.*) *M. W. Fitch.*

SINCE LAST MONTH.

ARRIVALS.

May 15.—From Zacatecas, Mexico, Rev. and Mrs. J. A. Dodds.
May 21.—From Ningpo, China, Mrs. T. W. Houston.
May 25.—At San Francisco, from Peking, China, Dr. G. Y. Taylor.
June 8.—At New York, from Ambala, India, Mrs. B. D. Wycoff.
June 9.—At New York, Rev. and Mrs. J. C. Mechlin and three children, from Salmas, Persia. Address, Kammerer, Washington Co., Pa.
June 11 —From Peking, China, Rev. and Mrs. C. H. Fenn.
June 23.—From Lakawn, Laos, Mrs. S. C. Peoples and Son.

DEPARTURE.

From Tacoma, returning to Shangtueng Mission, Mrs. J. H. Laughlin.

RESIGNATION.

Rev. W. H. Lester, from Chili. Appointed 1882.

Mrs. Kelso of Saharanpur, India, and Miss Reinhart of Mosul, Turkey, send loving messages of thanks to the societies that have aided them in their work by sending boxes. Many women and children, boys and girls, have been made happy by these gifts.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20 : 35.

REST.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er he flieth.
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, O Purest,
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed silence at its peaceful door.

Far, far away, the roar of passion dieth
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er he flieth,
Disturbs the soul that dwells, O Lord, in Thee.

Harriet Beecher Stowe.

THE BIBLE INSTITUTE, CHICAGO, AND FOREIGN MISSIONARIES.

BY JENNETTE CAMP HARMOUNT.

A YOUNG lady once came to Mr. Moody saying she felt God had called her to go as a missionary to China, and she wished to consult him as to the proper steps to take. As they sat talking her pastor was announced, and, turning to her, said: "I am glad to meet you, Miss ——. I have just learned of a family where the parents are not churchgoers and the children do not attend Sunday school. Investigate the case, will you? Get them interested and into church and Sunday school. Here is the address."

"Oh!" exclaimed the young lady, "I don't know them; how could I get them to go to church? Oh, really, I never did such a thing, and I don't know how to go about it."

Mr. Moody looked at the young lady's perplexed, disturbed face, and thought: "If she cannot visit an English-speaking family and induce them to attend church and Sunday school, how is she going to win a heathen family, hampered by a strange language, heathen customs and superstitions, and no churches or Sunday schools open for them." In his large experience Mr. Moody had often seen the need of Christian men and women who knew how to lead others to Christ.

This little incident again emphasized the fact that training is as necessary in the work of saving souls as in that of curing bodies.

The result was the founding of the "Bible Institute for Home and Foreign Missions" at Chicago, Oct. 1, 1889. Its motto tells, in brief, its aim and its curriculum: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

After the lapse of eighteen and a half centuries we cannot improve on the Lord's methods of training his class of twelve. Following in his steps the Institute aims to give its students a better knowledge of the Bible, to deepen spiritual life and give practical instruction in dealing with those who are honestly inquiring the way of life, or those who are skeptical, indifferent, or deluded; also to teach the best ways of conducting mission meetings, mothers', children's, and cottage meetings and house visitation.

Many a young lady has entered the Institute (in this article I am writing of the "Ladies' Department" only) simply with the desire to do more efficient work in her own church and neighborhood.

I recall one who came with no definite plan for future service; only of one thing she was certain, she "was not called to be a missionary." She remained for the full two years' course. Growing in knowledge of God's Word and the indwelling of the Holy Spirit for service, she was blessed in winning souls in her little "Parish" (for each student is given definite street work); and when, all unsought, an invitation came from the Board to go to Japan, she accepted, and went clad in the "armor of light."

Another in the distribution of the talents had been given a sweet voice. Hearing of the musical instruction offered by the Institute, she set to work raising vegetables and fruits, walking over the weary way to market with her heavy baskets after the hours of hard labor in weeding, cultivating and gathering, until the requisite amount of money was earned and she was enrolled a student.

Almost the first work assigned her was in children's meetings, under an experienced leader. One afternoon, in a tent, she brought two little girls to Jesus. Out of this new, glad experience was born a love for souls, and at the close of a year's training she is now hard at work earning money for a kindergarten course, preparatory to a foreign field.

Never, under the wise superintendence of our dearly loved Mrs. Capron, or her successor, Miss Emily Strong, has missionary work been urged upon the students.

It is too sacred and solemn a call to come from any but the Holy Spirit himself; but the presence, from time to time, of such missionaries as Dr. John Paton, J. Hudson Taylor, Miss Guinness, Miss Richardson, and many others has been an inspiration, and so high is the standard of what a missionary ought to be, that all feel it the greatest honor earth can give to be counted worthy to carry the gospel message to those who dwell in heathen darkness.

The week's work closes with a prayer meeting, held between seven and eight o'clock, Saturday evening. After the opening service the lights in the chapel are lowered, and in the twilight, when heart speaks to heart with greater freedom, it is sweet and thrilling to hear the roll of honor of

the fifty on the foreign field. As each dear name is called and located eighty hearts respond in silent prayer, and the golden chain clasps the earth and lifts it up to God.

Letters come from China, Japan, India, Turkey, and the islands that wait for Him, —"How could I ever do what is required of me if I had not had the training at the Institute."

"Do write me about —— Street. I should not know how to lead these poor women into the light if I had not worked for those on —— Street."

"Women in this way-off heathen land are just like those in my parish in Chicago,—careless, indifferent, ready with excuses. We have to use the same patience and love to get them to our little meetings here, as we did to bring those on our street to mothers' meeting in the Chicago Avenue Church."

A young lady found one day a young wife busily sewing a tawdry ball dress. With womanly tact she won to her side the pretty baby boy, and with a word to the mother about her ambition and responsibility for her little one, invited her to the mothers' meeting the following day, and as a reminder stuck a ticket up on the wall. The next afternoon the quietly spoken message came back to the mother's heart. The flimsy material seemed bewitched, the ruffles would not stay placed, the silk tangled, and catching a glimpse of the pink ticket, she tossed aside her sewing, determined to see what a mothers' meeting was like. Of course she was warmly welcomed. Little by little our missionary led her into green pastures; she began to read her Bible daily, to have higher aims. Here was a growth into light,—she never could tell when she was converted; she publicly confessed Christ, and became an earnest worker for others.

Her husband, though beset by the terrible temptation of drink, was also converted, and through a long season of illness and misfortune kept, we believe, his touch on the hem of the seamless garment, and, saved as by fire, has now passed beyond the bounds of temptation. When our missionary received her appointment to India, it was in this home, their loved and honored guest, her outfit was prepared, and out of this deep experience here has ripened fruit for the Master there.

Returning missionaries have found a grateful welcome at the Institute and needed uplift and refreshing after years of giving out. Entering with enthusiasm into new methods of study and work, they have brought their ripe experience to win more jewels for their crowns though "home on a furlough." Imagine the delight of some African diamond washers, at the World's Fair, at being addressed in their native language!

An interesting sight this year has been a little Japanese lady pattering about in her wooden-soled shoes as she carried the Gospel into Chicago homes. She is the wife of a Japanese naval officer who is under orders for a year, so she has taken this opportunity to come here with an American missionary whose interpreter she formerly was.

Occasionally—for this testing has many phases—a young woman comes proposing to enter the foreign work. In study she does well, though there is no appreciable deepening of her spiritual life. Definite work is irksome; she would flit hither and thither at her own sweet impulse; the humdrum of routine is unendurable, and street work she "just can't do." Attractive and pleasing, she would make a beautiful center in a "Missionary Farewell." Hearts would thrill and eyes fill at the sight of this sweet girl giving up all for a life in heathendom. Possibly she would make a pretty "returned missionary." But climbing shaky stairways, visiting poor homes in dark and filthy alleys, coming in contact with sin-crushed lives, being expected to love unlovely people, brushes away the romance of missions, and deeper she cannot discern, so she drifts into other paths. How much better for the cause we love that the testing came at home rather than in some mission station.

Let us give our young missionaries the best possible training before they go out. It will save much heartache and some nervous prostration. And what a blessing to the overworked missionaries at their posts to be reinforced by those who have proved to be "workmen that needeth not to be ashamed," rightly dividing the living bread to the waiting multitudes.—*Life and Light.*

Not I, but Christ,
Be honored, loved, exalted;
Not I, but Christ,
Be seen, be known, be heard;
Not I, but Christ,
In every look and action;
Not I, but Christ,
In every thought and word.
—*Rev. A. B. Simpson.*

HOME DEPARTMENT

PROGRAMME FOR SEPTEMBER—JAPAN.

"Cease not to prepare thyself for the battle, for on thy right hand and on thy left are enemies that never rest. If Jesus be with thee no enemy can hurt thee. If a man do not seek Jesus he doth more hurt to himself than the world and all his adversaries could do."—*Thomas à Kempis.*

Hymn.—"Come Thou Almighty King."—231, Gospel Hymn No. 5.

Scripture.—Psalm LXXXV.

Prayer.—For deeper interest in Missions among women of our Church. That those who work for Christ's glory in Japan may be greatly blessed.

Questions for Previous Distribution.—Voices from the field.

1. What great work did Dr. Brown do for Japan?
2. Tell the story of the first Japanese Christian.
3. What proof have we of the success of Christian methods in Japan? (See answers in "King's Messengers" for November, 1894. Baptist publication.)

Hymn.—The Light of the World Is Jesus.—Gospel Hymn No. 5, No. 397.

Snap Shots.—Short sentences containing the latest items of Missionary news, each person not to occupy more than one minute.

Solo.—Solo, selected.

Papers.—Three to five minutes to each, as follows:

1. What will be the effect of the excitement and turmoil of war on the religious life of the native Christians? Ps. XCI.
2. What the effect on Christian Missions? Luke 12:32.

Missionary Mosaic.

"Woman's work for woman."—September, 1890, WOMAN'S WORK.
"Faith without works is dead."—September, 1888, WOMAN'S WORK.
"Why do we educate the Japanese?"—September, 1888, WOMAN'S WORK.

Prayer.—That Japan may turn to the higher helps. That she may come forth as gold tried in the fire. That she may be a star in the crown of King Immanuel.

"On hights of answered prayer
Our waiting feet now stand,
And glimpses offered there
Reveal the promised land.

Waterford, June 8th, 1895. (*Mrs. J. W.*) *M. S. Ford.*

SUGGESTION CORNER.

FROM Philadelphia, Pa.:

How one society started a Missionary Library: One book, "Woman of the Arabs," was presented to the society by the pastor. On this book was placed a tax of ten cents for each family reading it, until sufficient was raised to buy a second. Then on each of the two a tax of five cents is placed until they buy a third, it now numbering twenty-three volumes.

FROM Miss Jeannette N. Phillips:

Keeping the fact of a "Ladies' Missionary Society" constantly before the church is worth all the care it costs. Frequent notices from the pulpit in regard to meetings and topics, plans and collections have a good effect. Inserting notices of meetings and topics to be studied, names of officers and of those who go as delegates or assist on the programme, and reports of work in the local papers, or local column of the county paper, are means not to be despised in making a missionary society a lively reality.

THE secret of success in a New York society:

Our officers met together a half-hour before each meeting and held a little "Prayer Service" of fifteen minutes, asking that God would pour out a missionary spirit upon our church; that He would incline the ladies to attend the meetings and would bless the meeting that was to follow.

God wonderfully answered these prayers and at every meeting there were new faces, and these little Prayer Services became a great power for good.

Once each year there was a card sent to every woman in the church telling when and where the meetings were held, and printed at the bottom of the card, "Every one needed. *Come.*" Also, "When unavoidably absent please pray for God's blessing on the work and the meeting." We tried to vary the programme. Short, interesting, instructive articles were read by different ones, followed by a touching, stirring leaflet. Several short prayers were offered (each one having a definite object), and often there were sentence prayers when there would hardly be a dry eye in the room, so touching was it to hear the timid ones taking up their cross. We always made it a point to have as many take some part as possible, thus making it more interesting.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting will be omitted during July, August and September; also the monthly prayer-meeting during July and August.

THE *Twenty-fifth Annual Report* of the Society has been sent to the Presidents of Auxiliaries and Bands instead of to the Secretaries as has formerly been done. At the conference of the Presbyterial Officers during the sessions of the Twenty-fifth Annual Assembly it was decided that this change should be made. One President writes: "The Twenty-fifth Annual Report has stirred my heart with fresh zeal in the great work for the Master. A glance at the Treasurer's account will show that the printing of the Report is an expensive item in the list of disbursements, but it will prove that the money has been well spent if the Presidents will make constant use of it as a reference book.

A copy of our President's letter was enclosed in each Report; if additional copies are needed send for them without delay.

THOSE who enjoyed Miss Lowrie's *Recipes for Mission Bands and J. C. E. Societies* at the Young People's Hour of our Twenty-fifth Anniversary will welcome them in leaflet form, and we believe that many boys and girls will have their appetite for missionary news whetted by the skillful carrying out of her bright and unique suggestions. Price, 2 cts.

Secretaries of Literature, a leaflet of instructions and suggestions for those who hold this office in Presbyterial Societies and Auxiliaries; an office of dignity and importance and of larger opportunity and responsibility than the old term Magazine Agent adequately described. This leaflet will be sent free to those needing its help in their work.

TO TELL what everyone wants to know or should know about Barranquilla, Mrs. Pond has prepared a leaflet, *Life in Barranquilla*. This is now ready, and all who expect to have any share in a November meeting should secure it. Price, 2 cents.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

THE Board of the Northwest having accepted the invitation from Calvary Church, Milwaukee, Wis., for the Twenty-fifth Annual Meeting, the special Silver Anniversary exercises will be held there. Our Board is somewhat puzzled as to its real birthday. Oct. 27th, 1868, the New School Presbyterians and Congregational ladies organized as the Board of the Interior, auxiliary to the Am. Board, Mrs. Wm. Blair, Mrs. Geo. H. Laflin and others of our present Board being members. After the Reunion in 1870 of the two branches of the Presbyterian Church, all uniting in the Presbyterian Board of Foreign Missions, and the consequent withdrawal from the Am. Board, the ladies, on Dec. 15th, 1870, organized the W. P. B. M. of the Northwest. Consequently the First Annual Meeting should have been held in Dec., 1871, but the great fire of October, that year, caused the postponement till April, 1872. It is the present plan and purpose of our Board to have a Silver Anniversary offering Sabbath, Dec. 15th, 1895; this being the exact date of our organization. Cannot *each* member in every auxiliary society pledge herself to get a promise of *prayer* first and then an offering from at least one person in the church who does not now belong to a society?

WORD comes from one of our local societies of a new plan which might work well in other places. "We have adopted the plan of house to house solicitation of the ladies of our church and as a result we have over thirty-five paid memberships." This society last year reported nineteen members.

ANOTHER plan successfully adopted by our Hyde Park Church Society is to divide the entire congregation into equal divisions—they have twelve. "Each division has a leader and one assistant. The leader is one versed in the work, the assistant a new worker; both assist

in making the programme for one month and that division is held responsible for their meeting. If the ladies claim they never read a paper nor spoke in a meeting in their lives, ask one to send flowers, another to stand at the door and shake hands with the arrivals, another may be able to sing, etc. Besides leading one meeting a year each leader is expected to visit the members of her division occasionally, invite them to her home for mutual acquaintance and to interest them in the work of the Society; to solicit pledges, either monthly or yearly, and subscriptions to magazines; invite them to *all* of the meetings, etc." In talking over this plan one of the leaders told the writer that in her division were inmates of the "Home for Incurables," and they were exceedingly interested and enthusiastic as to what they could do.

A COPY of the Twenty-fourth Annual Report has been sent to the Secretary of every society, band, C. E. and S. S. on our books. We wonder if the Secretary simply receives and lays it away without making any use of it. In a letter from a Secretary of Literature recently received she says she wants her societies to get and *read* them, and adds: "I belonged to a society for years and was President of one before I ever saw a report, because they were sent to the Secretary and no one ever heard of it." She adds, "and I think that is the way in most societies." We certainly *hope* not.

SINCE last month we have the following new leaflets: "Why Young People Should Be Interested in Foreign Missions," each .01 or .10 per dozen; "Life in Baranquilla," each .02 or .15 per dozen; "Recipes for Mission Bands and Jr. C. E. Societies," each .02 or .15 per dozen. Please always remember when sending for a single leaflet that the price does not pay for postage. Address W. P. B. M., Room 48, McCormick Block, 69 Dearborn St., Chicago, Ill.

From New York.

Although the date of moving to the new Mission House is not settled, yet it is expected that we shall be fully installed in our new quarters, cor. of Twentieth St. and Fifth Ave., by the early part of August. Letters, if sent to 53 Fifth Ave., will be duly forwarded, however.

WE are glad to welcome as a new missionary of our Board to Africa, Miss Ida E. Engels, a sister of Mrs. Godduhn, recently of Batanga, but at present in this country.

Miss Engels expects to sail in the autumn and on reaching Africa to become the wife of Mr. Herman Schnatz, in charge of the Boys' Boarding School at Batanga.

We are sure that this new friend will receive a warm welcome to the missionary ranks from both sides of the sea and that earnest prayers will ascend that her life may be one of privileged service, both joyous and light-giving.

THERE has been a large demand for our medical mission envelopes and leaflets. We trust that not one will fail to bring in at least a small offering.

We would remind our friends that these envelopes should all be returned by Sept. 1st, as we do not wish this summer gift to interfere in any way with the regular pledged work of the societies. It is hoped, however, that many members of our churches who have never given at all to foreign missions may have felt this appeal to our womanhood and Christian feeling.

WOMAN'S WORK FOR WOMAN and "Over Sea and Land" give excellent summer reading. This same season gives a good chance for country societies to extend their subscription lists.

THE message from the Annual Meeting of our sisters of the Home Board is this: "Let no church be thought too weak to organize, no gift too small to offer." We would emphasize this message in behalf of both branches of our mission work. We should make it *practically easy* to give even very small sums and provide *opportunities* for the crystallization of emotional aspirations into definite forms of activity and practical giving.

From Northern New York.

WE trust that the matter of the special fund, which was started at the Annual Meeting in Schenectady, will be borne in mind by all the auxiliaries and bands. Why should we not give the entire amount needed to send out one of the "twenty-four" ready and waiting to go? Six dollars from each auxiliary and band would complete the sum. We are very sure that there will be a prompt response from all. If the larger auxiliaries give a little more than the exact sum required it will offset any deficiency which might otherwise arise (from some of the bands being unable to give their proportion). All moneys for this fund to be sent direct to Mrs. Chas. Nash, 110 Second St., Troy, N. Y.

WE have had reported to us one Missionary Reading Club started as the result of the suggestion made at the Annual Meeting. If others have been formed we would be glad if they would report the same to the Rec. Secretary.

AUGUST finds our workers scattered and in many of the churches the Monthly Meeting for prayer discontinued. We trust that while no formal meeting is held much prayer will be offered up for the work and for those who are bearing the "burden and heat of the day" at the front.

THE Fall Meeting will probably be held early in October with the auxiliary of the Glovers-

ville Church. It is not too early to begin to pray for this meeting and to plan to be there and share in its blessing.

A VERY interesting letter from Mrs. Noyes came just too late for Annual Meeting. She gave an encouraging report of the schools and Bible teacher's work supported by the Society.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

MRS. CHALFANT writes from the steamer "Empress of China" the following good-by: "Blessings be upon you all and upon the Lord's work in your hands. If I should send my love to each one whom I lovingly remember I should have to name the President, with all the ex-Presidents I have known, and many of the Vice-Presidents and officers small and great. I give you collectively my love. 'The Lord bless you and cause His face to shine upon you,' until yours shall shine reflecting the glory."

MRS. GIFEORD of Korea writes: "Pray for the new missionaries and for us all, and for the Church of God that His kingdom may soon come. If he is tarrying till Korea and Thibit can hear more perfectly the Gospel, let us lose sight of everything that retards the gathering out of His people."

MISS MCGUIRE of Osaka tells of the opening of the new term. Much encouragement is felt by her. Her busy, happy life is reflected in her charming letters. She speaks of her crosses being so tiny she hardly dares to call them such.

MISS CLARKE of Teheran, Persia, tells of a fall she had in February, which necessitated rest for two weeks. She wishes the readers of WOMAN'S WORK to know she is very thankful for the gifts of pictures. She now has plenty.

WE had with us at the Monthly Meeting Mr. Hays of Western Japan.

THE work done by the missionaries sent through the Southwest this past year has borne fruit, as is evidenced by the large number of new societies received so far this year.

EVER since that day in April when word came to us at "1516" from the Assembly's Board that they must retrench and that our new missionaries could not be sent out this year, a mighty conviction has been growing in the heart of each worker here. First, amid tears of disappointment, we feebly said, "Our missionaries *ought* to go." Then hope sprang up and we said, "They *can* go if all will lend a hand," and *now* we boldly say, "They *must* and *shall* go."

THE women of one of our St. Louis churches are sending one of our waiting Park College girls. The women and young people of other churches in this city will send Miss McIntosh to India. But there are two more pleading to be sent. When God has put this splendid opportunity into our hands do not let us slight it. Will the young people of the Southwest let the strength of their self-denying love for Christ and the Church move them to prompt and generous action in this matter?

THE Missionary Campaign in Missouri has met with great success. Over five thousand dollars has been pledged to send out our six new recruits. God has worked upon the hearts of the people to respond to this appeal.

MISS DEMUTH of Park College expected to be at our Annual Meeting in Springfield. Much to her disappointment sickness prevented. Mrs. McAfee told of this and also of Miss Demuth's determination to provide part of her own outfit, so that, if possible, she could be sent out this fall.

All hearts were touched and we were glad to be made co-workers with her by our gifts. In a very short time two hundred dollars was pledged and the outfit secured. Miss Demuth has been appointed to Tabriz, Persia.

MISS CLARK of Park College will be sent to India.

ANOTHER new leaflet, "Peach Blossoms," by Mary Stewart Dunlap, price each .02 or .15 per dozen.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

WE miss many of our workers at the Board Meetings, for they have left their homes for change and rest, but the meetings are well sustained and of great benefit to all who are privileged to attend.

MEETINGS for prayer are to be held at Headquarters each Monday in the month and will be under the leadership of Mrs. E. V. Robbins.

Special prayer will be offered for our missionaries, from whom letters will be read, also for converts and native helpers. What a blessing may result from these meetings, where the work and workers are remembered at the throne of grace! and they will help keep us in touch with those who so often appeal "Pray for us!"

THIS reminds us of our dear "Magazine," which is so helpful, coming with fresh items from the workers and their work every month and filled with invaluable suggestions. A lady said the other day: "We take only eight copies in

our large Society." Another said: "I went to work and in a short time added eight to our list." Another: "We take only three copies and two of those belong to me." Another: "I thought I would help our Secretary of Literature and in a short time secured four new subscribers." Dear friends, it only needs a little consecrated enthusiasm to greatly increase our subscription list, and how much we need the help of the "Magazine!"

A NEW leaflet will soon be issued by the Board for the benefit of the young people, giving an account of the life and work of their missionary, Mrs. Hoskins of Syria.

THE reports given by Committee on House to House visitation at Board Meetings are full of interest and very encouraging. Pray for the house to house visitors and the converts, who are often persecuted. These visitors gain access to hundreds of women and children who hear through them for the first time the "old old story."

BOOKS RECEIVED.

Sónya Kovalévsky. Her recollections of childhood. Translated from the Russian by Isabel F. Hapgood, with a biography by Anna Carlotta Leffler, Duchess of Cajanello, translated from the Swedish by A. M. Clive Bayley, and a biographical note by Lily Wolffsohn. (Century Company.) 8vo, 300 pp., with frontispiece portrait, in cloth binding. Price, $1.75.

This is the story of a Russian scientist, told partly by herself, partly by her friend, the Duchess of Cajanello. An interesting study of life in Russia, showing most clearly that a woman may gain all that she seeks for and yet miss happiness.

An Errant Wooing. By Mrs. Burton Harrison, author of "Sweet Bells Out of Tune," "A Bachelor Maid," etc., etc. With illustrations. (Century Company.) 12mo, 258 pp. $1.50.

NEW AUXILIARIES AND BANDS.

IOWA.
Tipton, Red Oak Grove Ch.

MICHIGAN.
Detroit, Immanuel Ch., S.S. Mission Bd.

NEBRASKA.
Coleridge.
Cozad.
St. Paul, reorg.

NEW JERSEY.
Hackettstown, Cheerful Givers, Jr. C.E.
Newton Pby., New Sparta.

OHIO.
Portsmouth Pby., Felicity.
" " Winchester.
Lima Pby., Enow Valley.
Maumee Pby., Grand Rapids.
" " Lost Creek, Heckville.
Westerville, James Best Bd.

PENNSYLVANIA.
Athens, Young People's Soc.
Bellefonte, Elliot Bd.
Blairsville Pby., Braddock, 2d Ch.
Huntingdon Pby., Bald Eagle.
Lackawanna Pby., Forest City.
" " Nanticoke.
Pittsburgh and Allegheny Pby., Glasgow.

TENNESSEE.
Union Pby., Knoxville, South.

WEST VIRGINIA.
Parkersburg Pby., Cairo.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

ATHENS.—Logan, S.C.E., 5; Marietta, 17.38; Watertown, X., 5, $27.38
BALTIMORE.—Annapolis, 5; Baltimore, Broadway, 35, S.S., 35, 75.00
BLAIRSVILLE.—Blairsville, 47.15, Go or Send Bd.(Seminary), 11.42; Derry, 18.40; Ebensburg, 25; Jeannette, 21.40; Johnstown, Morrellville Soc., 2.82, I-will-try Bd., 16, Boys' Brigade, 1.17; Ligonier, Miss Elder, 2.16; Livermore, S.S., 22.30; New Alexandria, 10; Poke Run, 5.50, Silver Links, 3.85, 187.17
CHESTER.—Bryn Mawr, S.C.E., 5; Chester, 1st, 10, S.C.E., 10; Honeybrook, 20*; Forks of Brandywine, 8*; New London, 6; Oxford, American Chapter, 15, S.C.E., 38.50; West Cnester, 1st, S.C.E., 5; West Chester, Westm'r, 8.50, S.C.E., Jr., 5; West Grove, 6.25; a friend, 100, 240.25
LEHIGH.—Audenreid, 4.66; Easton, 1st, 35, Y.L.B., 13.75; Brainerd Union, 43, Isabella Nassau Bd., 25, Helen Knox Bd., 30; Hazleton, 27.62, Wild Daisy Bd., 25; Mahanoy City, S.C.E., 12; Mauch Chunk, 40; Reading, 1st, 65.65; Reading, Olivet, S.S., 21.08, 342.74
NORTHUMBERLAND.—Buffalo Cross Roads, 2.25; Danville, Mahoning, 18.70; Jersey Shore, (4.25*) 22, S.C.E., 5; Lock Haven, S.S., 23.03; Williamsport, 2d, 43.85, Y.L.S., 6.48; 3d, 10.75; Bethany, 6.40, 138.46
PHILADELPHIA.—1st, Albert Barnes Bd., 4.44; Arch St., 8*, King's Gardeners, 15; Beacon, 3*, Boys' Brigade, 1.50, Lucy Robbins Bd., 1.50; Betbany, 70; Bethlehem, Y.P. Ass'n, 15; Central, S.C.E., 25; 1st Ch., N.L., Little Gleaners, 30; Mem'l; S.S., 30; Northm'r, 8*, Primary Sch., 50; North Broad St., 67.18; South, 1 50*; Susquehanna Ave., 30; Tabor, Light Bearers, 8; Temple, 4.85*, Workers, 47.75; West Arch St., Y.P.S., 26.13; West Green St., 60 cts.; West Park, 1.75; Woodland, Mrs. C. C Sinclair, 300, 748.20
PHILADELPHIA NORTH.—Bridesburg, S.C.E., 20; Germantown, West Side, S.S., 20, 40.00
SHENANGO.—Centre, S.C.E., 15; Hopewell, S.C.E., 10; Mahoning, S.C.E., 12.74; Neshannock, 23.75; New Castle, 1st, 5; Central, S.C.E., 10; Westfield, 45, 121.49
WASHINGTON CITY.—Anacostia, Garden Mem'l, 2, Guiding Star Bd, 1; Hyattsville, 5, McIlvaine Bd., 10, S.C.E., 10; Washington, 1st, 40; 4th, 24.46, Golden Chain Bd., 7.76; 6th, 20, Cheerful Givers, 20; Assembly, 10, S.C.E., 10, S.C.E., Jr., 10; Covenant, Reck Chapel, 3.38, S.C.E., 5; Eastern, 10; Gunton Temple, 21.78, S.C.E., 12.50; Metropolitan, 125, (for debt of Board, 100), Mateer Bd., 35; North, 10, Youth's Soc., 3.75; Western, 15; West St., 11.50; Westm'r, 10.25, 433.38
WESTMINSTER.—Marietta, 5.00
MISCELLANEOUS.—Bloomfield, N. J., seven little girls, 70 cts.; Bryn Mawr College, Pa., 160.40; Newtown, Pa., a friend, 5; int. on investment, 180; int. on deposits, 142.45, 488.55

Total for June, 1895, $2,848.42
Total since May 1, 1895, $5,226.22

MRS. JULIA M. FISHBURN, *Treas.*,
July 1, 1895. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1895.

ALTON.—Alton, 6; Belleville, 2.05, C.E., 5; Carrollton, 7.65; Chester, 3; Greenville, 10.03; Hillsboro, Bd., 23; Lebanon, C. E., 3; Sparta, 10, S.S., 25 (less Pbyl. ex. 2.83), $91.90
BLOOMINGTON.—Bloomington, 2d, 40.46, Chinese S.S., 8.10; Champaign, 138.70; Lexington, 5; Philo, 21.70; Tolono, 7.02; Waynesville, 5, 225.98
BUTTE.—Butte, 9.50
CAIRO.—Bridgeport, 3, C.E., 2.28; Tamaroa, 5, 10.28

CEDAR RAPIDS.—Vinton, Mrs. E. H. Avery, 2.00
CHICAGO.—Arlington Heights, S.S.B., 7.80; Chicago, 1st, 46.25; 2d, 16.55; 4th, 34; Christ Chapel Sewing Sch., 3.45; 5th, 7 25; 8th, 30.24; 41st St. Ch., C.E., 10; Ch. of the Covenant, 4.75; Hyde Park, 41.09; Jefferson Park Ch., C.E., 15; Lake View, 25.50; Woodlawn Park, 10; Joliet, 1st, C.E., 10; La Grange, C.E., 12.50; Lake Forest, S.S., 30; Ferry Hall Soc., 31.35; Oak Park, 34.95; Legacy of Mrs. Jane A. Greene, 50.14; Anon., 10.75; Rev. Thos. Marshall, D.D., 50, 571.57
DUBUQUE.—Dubuque, 2d, C.E., 3.45; Hopkinton, Jr. C.E., 2.12; Manchester, C.E., 4.85, Jr. C.E., 45 cts.; Oelwein, C.E., 72 cts., 11.59
DULUTH.—Pbyl. off., 19.22; Duluth, 1st, 34.55; Fond du Lac, 2; Glen Avon, 4.05; Hazelwood Park, 5.83; Lakeside, 2.10, S.S., 1.25; Two Harbors, 90 cts., S.S., 7.60, 77.50
GRAND RAPIDS.—Evart, C.E., 3.25; Grand Rapids, 1st, 10; Westm'r Ch., 18.38; Immanuel Ch., C.E., 5; Ionia, 25, 61.63
GUNNISON.—Gunnison, 18.30
HASTINGS.—Beaver City, C.E., 2.85; Hastings, C.E., 5; Holdridge, 3 03, 10.88
HELENA.—Helena, 12.50
KEARNEY.—Central City, C.E., 10; Kearney, 2.80; Scotia, 2.90, 15.70
LANSING.—Concord, 5.60; Jackson, 5, 10.60
MANKATO.—Blue Earth, 5; Wells, C.E., 5.65; Worthington, 15.60, Bd., 6.20, 32.45
MATTOON.—Charleston, 1st; 4.10; Pana, C.E., 5, 9.10
MILWAUKEE.—Beaver Dam, Assembly Ch., 10; Milwaukee, Calvary Ch., 36.30, C.E., 14.81; Immanuel Ch., S.S., 11.59; Ottawa; 1.25; Somers, 2.40; Anne E. Kurtz, 5, 76.35
MINNEAPOLIS.—Minneapolis, Oliver Ch., Earnest Workers, 4; Stewart Mem'l Ch., Y.W.S., 7; Westm'r Cb., 38.55, 49.55
NEBRASKA CITY.—Lincoln, 1st, 25.00
NIOBRARA.—Wakefield, 5; Stuart, C.E., 5, 10.00
OMAHA.—Bellevue, 1.38; Columbus, 6; Craig, 2.26; Fremont, 17; Lyons, C.E., 5.29; Omaha, 1st, 9.30: 2d, 5.20; Castellar St. Ch., C.E., 5; Knox Ch., 3.34; Lowe Av Cb., C.E., 7.83; Westm'r Ch., 3.48; Schuyler, 2.94; Tekamab, Jr. C.E., 2.30; Waterloo, 1.32, 72.64
PUEBLO.—Canon City, 1st, 20, Jr.C.E., 5; Colorado Springs, 1st, 21.52; 2d, 2.50; Florence, 1st, 3.30; Monte Vista, 3.75; Pueblo, 1st, 12.50; Mesa Ch., 9.85, Busy Bee Bd., 1.62; Walsenburg, 11.15, S.S., 3.10, 94.29
ROCK RIVER.—Alexis, 4.25; Centre Cb., 2; Dixon, 5; Garden Plain, 1.58; Geneseo, 3.14; Milan, 12.25; Millersburg, 6.25; Newton, Earnest Workers, 2; Norwood, 4; Peniel, 3.50; C.E., 3; Princeton, 9.75; Rock Island, Central Cb., 2; Broadway Ch, 7.58, Ruth's Bd., 25; Sterling, 12.50. 103.80
ST. PAUL.—St. Paul, House of Hope Ch., 57.25
WHITEWATER.—Brookville, C.E., 1.39; College Corner, 3.38; Connersville, 15.70; Greensburg, 63.59; Harmony, 2.50; Kingston, 15.40; Knightstown, 5; Liberty, 4.38; Richmond, 44.40; Rushville, 8.20; Toner's Chapel, 3; Shelbyville, 12, 178.94

Total for month, $1,839.30
Total since April 20, $2,709.14

MRS. C. B. FARWELL, *Treas.*,
Chicago, June 20, 1895. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1895.

Jubilee offerings are in addition to other reported gifts and will be indicated by an (*) asterisk.

BROOKLYN.—Brooklyn, Classon Ave., 58.33; Duryea, 15.68, (3*); 1st Ch., 77; Franklin Ave., 4.10; Mem'l, 17.45; Ross St., 7.10, Temple Builders, 40; Throop Ave., 25.29; Helping Hand Circle, 1,
HUDSON.—Chester, 14.50*; Goshen, 5*; Hopewell, 1*; Mrs. R. M. Crosby, 10*; Middletown, 7*; Mount Hope, 4*, S.S., 1*; Nyack, 5.92; Otisville, 3.94, (20*); Palisades, Home Circle, 1.15*; Roscoe, 10,
LYONS.—Junius, 5,
NASSAU.—Freeport, 15; Glen Cove, 7; Hempstead, 25; Huntington, 1st Ch., Y.L.S., 15; 2d Ch., 4; Newtown, 15; Roslyn, 6.20; Springfield, 12.93,
NEW YORK.—University Pl. Ch., Emmanuel Chapel, Orange Circle, *special*, 5c,
OTSEGO.—Cooperstown, 12.50; Oneonta, 5,
ROCHESTER.—Rochester, Brick Ch., Y.L.S., 13,
SYRACUSE.—Cazenovia, Mrs. Ten Eyck, 5; Fayetteville, Brightside Bd., 9.56; Fulton, 25; Syracuse, 1st Ch., 16.87; 4th, 56; Whitelaw, 3.60,
WESTCHESTER.—Bedford, Y.P.S.C.E., 25; Brewster, 8; Mabopac Falls, 2.50; New Rochelle, 1st Ch., Mission Bd., 15.40; 2d Ch., 18.75; South Salem, 14.90, Mission Bd., 5; Thompsonville, 5; Yonkers, Westm'r, 27.50,
MISCELLANEOUS.—Through Miss Babbit. 5; a friend, 1; N. Y.C. legacy, 83.33; through Miss Holmes, 5; Mt. Holyoke College, Systematic Givers, 4.55,

Total, $1,070.96
Total since April 1st, $7,716.79

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

BOX DEPARTMENT.—From Rochester Brick Cb. Y.L.S. to Westm'r Hospital, Oroomiah, Persia. From New Rochelle, Waller Bd., to Tripoli Girls' School, Syria. From Nassau Pres. Soc. to Miss Emily Miner, Ratnagiri, India.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending June 24, 1895.

CIMMARRON.—Anadarks, $5.00
EMPORIA.—Argonia, 2.32; Arkansas City, 10; Brainerd, 2.50; Burlington, 2.33, C.E., 3.71, Jr.C.E., 1.50; Council Grove, 11.19; Derby, 7.69, Morning Stars, 1.11; Elmendaro, 4.16; Geuda Springs, 5.35; Howard, C.E., 3, S.S., 1.69; Mulvane, 1.25; New Salem, 2.27; Newton, S.S., 6; Osage City, 4.56; Peabody, 5; Quenemo, 2.78; Wichita, 1st, 7.85, Lincoln St., 4.25; Winfield, 4.20, 94.71
KANSAS CITY.—Appleton City, 10.60; Clinton, Jr. C.E., 50 cts.; Deepwater, 2.29, Jr. C.E., 3; Independence, 26.50; Kansas City, 1st, 57.08; 5th, 6.37; Knobnoster, 5.52; Osceola, 3.51; Rich Hill, S.S., 5; Tipton, 3.02, 123.39
NEOSHO.—Chanute, 4.15, Jr. C.E., 1.25; Cherokee, 3.75; Cherryvale, 4.45; Columbus, 10.67; Louisburg, 7; Moran, 1.70, C.E., 75 cts.; McCune, 11.67; Neosho Falls, C.E., 5; Princeton, 10, 60 39
SOLOMON.—Willson, 10.00
ST. LOUIS.—St. Louis, Wasbington and Compton Aves., 500.00

Total for month, $793.49
Total to date, $1,134.64
Missouri Emergency Fund, $530.00

(MISS) JENNIE MCGINTIE, *Treas.*,
St. Louis, Mo., June 26, 1895. 4201 A. Page Ave.

Receipts of Woman's North Pacific Board of Missions for Six Months ending April 30, 1895.

E. OREGON.—Le Grande, 4, Maude Allen Bd., 10; Pendleton, 2.40, S.S., 1, Maude Allen Bd., 2, C.E., 12.35; Union, 7.18, Bd., 7.77, Ch., 5, S.S., 3.88, Jr. C.E., 4, C.E., 4.80, $64.38
PORTLAND.—Astoria, 50, C.E., 10; Clatsop, Mrs. Sayre, 2; Fairview, C.E., 1, S.S., 1; Mt Tabor, 8.85, S.S., 13.33, C.E., 5, Jr. C.E., 50 cts.; Oregon City, 6.83, C.E., 3.50; Portland, 1st, 1,061.41, Y.L A., 37.50, Julia Lindsley Bd., 36.55, Little Lamps Bd., 21.81, Baby Bd., 5.75, C.E., 130, S.S., 114.07; Betbany, C.E., 3.25; Calvary, 203.54, C.E., 87, King's Circle, 9, Baby Bd., 2.75, S.S., 118.05; 3d, 10, C.E., 10, Jr. C.E., 20; 4th, 43.10, C. B., 12.50, Jr. C.E., 3, S.S., 8; St. Johns, 11.45, C.E., 10, S.S., 4.70; Forbes, 22.80, C.E., 3; Mispah, 11.60; Westm'r, 20; C. W.H., 14.47, 2,137.31
S. OREGON.—Ashland, 5; Grant's Pass, C.E., 15; Medford, 5.50, 25.50
WILLIAMETTE.—Albany, 10, C.E., 5, S.S., 8; Brownsville, 10; Corvallis, 13.70; Crawfordsville, 3; Dallas, Bd., 2.25; Eugene, 39.35, C.E., 20; Florence, 3.75; Gervais, 1.50, S.S., 3; Halsey, Bd., 20; Independence, 5; Lebanon, 10, C.E., 10; McCoy, 5; Mehama, C.E., 2.35; Newport, Mrs. Loomis, 2, Cb., 2.50; Salem, 50, C.E., 25, Jr. C.E., 5, Bd., 5, S.S., 2.62; Turner, 7.50; Zena, 1, 272.52
OLYMPIA.—Aberdeen, S.S., 2.25; Centralia, 11.25; Cbehalis, 2.25, C.E., 3; Kelso, 5.70, C.E., 3, Jr. C.E., 30 cts., S.S., 2; Olympia, 2.85; Stella, 2; Tacoma, 1st, 216.97, C.E., 87.50, Pri. S.S., 25; Sprague Mem'l, 7.76, S.S., 2; Calvary, 8.82; Immanuel, 12.20, C.E., 9.80; Vancouver, 4.41, 409.06
PUGET SOUND.—Auburn, 8, Jr. C.E., 1; Ellensburg, 5; Bd., 5; Fairhaven, 7 34, Y.L.A., 10.40; Kent, 4.35, S.S. 39 cts.; N. Yakima, 7.75; Seattle, 1st, 82.70, King's Daugbters, 25; Calvary, 3, Ch., 2; Snohomish, 7.50; Sumner, 15.35, 184.78
SPOKANE.—Spokane, Centenary, 10; Moscow, C.E., 10, S.S., 10, 30.00
MISCELLANEOUS.—Joint Synod Collection, 27.87; Praise Meeting, 63.40, 91.27
Total, $3,279.20

MRS. E. P. MOSSMAN, *Treas.*,
349 29th St., Portland, Oregon.